

EQUIPPING HAITIAN PASTORS IN NORTH AMERICA

FOR LONG-TERM MINISTRY

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY VARNEL ANTOINE

MAY 2024

The faithful love of the Lord never ends, His mercies never cease. Great is his faithfulness; his mercies begin afresh each morning. I say to myself, “The LORD is my inheritance; therefore, I will hope in him!”

—Lamentations 3:22-24 (NLT)

CONTENTS

ABBREVIATIONS.....	ix
ACKNOWLEDGEMENTS.....	x
ABSTRACT.....	xii
CHAPTER ONE: THE PROBLEM AND ITS SETTING.....	1
Introduction	1
Background.....	3
Identified Needs.....	6
Uncovered Needs.....	7
Methodology.....	8
Case Study.....	9
Survey.....	9
Curriculum.....	10
Limitations of the Projects.....	10
Limitations of the Case Study.....	11
Limitations of the Survey.....	11
Limitations of the Curriculum.....	12
The Significance of the Projects.....	12
Significance of the Case Study.....	12
Significance of the Survey.....	13
Significance of the Curriculum.....	14
Conclusion.....	14
CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATIONS.....	16

Introduction.....	16
Theology of the Church: Ecclesiology.....	20
Old Testament View of the Church.....	21
New Testament View of the Church.....	25
Paul's Teaching as it Relates to Equipping the Church.....	31
Theology of Leadership.....	40
Theology of Equipping Haitian Pastors for Long-Term Ministry.....	48
Conclusion.....	54
CHAPTER THREE: LITERATURE REVIEW.....	56
Introduction.....	56
Ministry Context.....	57
Context of Immigration Ministries in General.....	67
Church Culture.....	77
Defining Culture.....	77
Culture Maker	78
Organizational Culture.....	83
Missional Culture.....	89
Cultural Leadership of the Church.....	97
Cultural Assimilation and its challenges.....	100
Leadership.....	102
Team Building.....	111
Management.....	123

Delegation.....	125
Recruiting Volunteers.....	126
Training Volunteers.....	128
Corporate Governance.....	128
Presbyterianism.....	130
Episcopalianism.....	131
Congregationalism.....	133
Single Elder.....	133
Plural Elder.....	136
Church Structure and Administration.....	138
Governance.....	138
Accounting and Reporting.....	144
Budgeting.....	146
Liability Coverage.....	148
Legal Support and Management Capacity.....	152
Social, Emotional, and Safety Policies.....	157
Evangelism and Discipleship.....	160
Church Planting.....	163
Conclusion.....	170
CHAPTER FOUR: PROJECT DESIGN.....	173
Project One: Case Study.....	173
Project Two: Surveying the Needs of Haitian Pastors Doing Ministry	

in North America.....	176
Demographics of Research Participants.....	177
Description of Research Materials.....	179
Procedures.....	180
The Results of the Study.....	181
Quantitative Data Results.....	181
Qualitative Data Results.....	192
Conclusion of Results.....	201
Project Three: Church Structure and Administration Curriculum.....	201
Content of the Curriculum.....	203
Demographic.....	204
Reporting on the Curriculum Survey Results.....	205
Post-Teaching Survey Results.....	216
Conclusion	218
CHAPTER FIVE: OUTCOMES AND CONCLUSION.....	219
Introduction.....	219
The Case Study.....	220
The Survey.....	222
The Curriculum.....	223
Strengths of the Study.....	225
Limitations of the Study.....	225
Future Research Directions.....	226
Conclusion.....	227

APPENDIX A: INTRODUCTION LETTER.....	229
APPENDIX B: INTERNAL REVIEW BOARD APPROVAL.....	230
APPENDIX C: QUESTIONNAIRE.....	231
APPENDIX D: TABLES OF RESULTS.....	237
APPENDIX E: SYLLABUS CHURCH STRUCTURE AND ADMINISTRATION.....	259
APPENDIX F: SURVEY A.....	263
APPENDIX G: SURVEY B.....	265
APPENDIX H: CASE STUDIES.....	267
APPENDIX I: LIFEWAY RESEARCH.....	272
BIBLIOGRAPHY.....	280
VITA.....	289

ABBREVIATIONS

CUME	Center For Urban Ministerial Education
CSA	Church Structure and Administration
DMIN	Doctor of Ministry
FFHC	Foursquare First Haitian Church
GCTS	Gordon-Conwell Theological Seminary
GPS	Global Positioning System
IRB	Institutional Review Board
MA	Massachusetts
NA	North America
NT	New Testament
OT	Old Testament
P1	Project One
P2	Project Two
P3	Project Three
TIM	Thriving in Ministry
US	United States

ACKNOWLEDGEMENTS

I extend my deepest gratitude to God, my Heavenly Father, for His boundless love, enduring compassions, and unwavering faithfulness. My hope and trust rest in Him, my Redeemer and Liberator.

My heartfelt appreciation goes to my spouse, Berthonia Antoine, whose unwavering support sustained me throughout the entire study period. I am profoundly grateful for her financial support, constant presence, and the exceptional care she provided, ensuring that daily meals were ready for me and my colleagues during our time at the South Hamilton campus. Her dedication, including reading my thesis chapters and offering insightful feedback, has been invaluable.

I am indebted to my three adult children, Varnel Lordan, Adriel Garby, and Berthnell Rebecca, for their understanding, encouragement, and unwavering support.

Special appreciation is extended to my parents: my 97-year-old mother, Fenezile, whose ceaseless prayers have been a source of strength; and my late father, Deacon Adilorme Antoine, my biological and spiritual father, my hero, and mentor in door-to-door evangelism. I also express gratitude to my siblings and extended family, including Leopold, Alicienne, Febe, Adleine, and Edna, for their words of encouragement.

I owe a debt of gratitude to my mentors and readers. Dr. James Singleton, a dedicated mentor who supported me every step of the way; Dr. Virginia Ward for her time spent reading and advising on the final product of my thesis-project; Dr. Bryan Auday, an outstanding Research Methodology professor whose wisdom greatly influenced my survey work; Dr. David Currie, Dr. Frank Tully, Dr. Jacqueline Dyer, professor Jeff Bass, Dana Wade, my daughter Becky, Dr.

Sabrina Jacques, Dr. Nesly Metayer for their contributions to editing parts of my thesis. My editor, Glorimar Camareno, who did an excellent job of not only editing, but also in formatting.

I want to express my sincere appreciation to my fellow cohort members and the small group, whose camaraderie remained steadfast throughout the three-residency period. I also acknowledge the Fellowship of Haitian Pastors of New England for the privilege of serving them. My appreciation to all the pastors who completed the survey about the needs of Haitian pastors doing ministry in North America, the three cohorts I had the privilege of mentoring through Thriving in Ministry in New England: the cohort of “Elders”, the cohort of “First Five to Ten Years”, and the cohort of “The Newest Group”. Finally, I am forever grateful to all friends and colleagues who sponsored me in the fundraising effort at the Partnership Program-GCTS. These financial contributions meant a lot to me and my family.

This acknowledgment is a testament to the collective support and encouragement that has shaped my academic journey.

ABSTRACT

Equipping Haitian pastors in North America for long-term ministry involves a 21st century integrated approach. This strategy of incorporating a case study, survey, and targeted curriculum addresses unmet needs and administrative challenges. The case study offers practical insights from real-world scenarios, enabling pastors to analyze challenges in ministry. The survey identifies specific concerns among North American Haitian pastors, providing data-driven understanding. Lastly, a curriculum directly addresses pressing needs highlighted by the survey. This holistic approach aims to furnish pastors with essential tools and knowledge, navigating the unique challenges of leading a church in the dynamic 21st century landscape.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

The central focus of this thesis-project is to equip Haitian pastors engaged in ministry in North America (NA) for sustainable, long-term effectiveness. The motivation of the researcher for undertaking this endeavor stems from years of collaborative work with ministry colleagues, where he has been able to leverage his expertise in finance, accounting, and taxation to support their missions. Through these interactions, the author of this thesis-project has gained insight into the multifaceted needs of pastors and their ministries, inspiring him to delve deeper into understanding their operational context and the challenges they face.

When operating a religious organization in the 21st century, one must not ignore the laws and regulations provided by the government designed to protect nonprofit organizations, including churches. Thus, church leaders and pastors need to be aware of existing laws that will affect the day-to-day activities of their ministry. Unfortunately, a mindset exists that pastors are engaged only in the business of preparing heavenly citizens. Consequently, pastors tend to be disconnected from the realities of a functioning institution that has legal requirements and sound practices which allow churches to work within the law, effectively, and blamelessly. Religious, as well as secular leaders, must all help create policies and procedures and always encourage others to follow laws applicable to religious nonprofits. They must also remember that the decisions of one officer on behalf of the organization can impact their ministry, either positively or negatively. Setting up a valid, effective structure, and keeping it running smoothly is essential for the church to fulfill its high calling. We cannot and should not hide behind excuses of being too busy doing

God's work. We should not act under the assumption that the Holy Spirit will dictate what the church needs to undermine what is necessary to have an organizational structure in place.

The apostle Paul says, "Pray without ceasing."¹ This practice does not imply that we neglect administrative work, that we ignore bills, or that we fail to care for our families because we are always on our knees praying. Instead, this is a reminder to have a heart and mind toward God in prayer and worship. We must place God at the center of our daily activities. We must also remember that God's priority for the church is to do things in an orderly fashion. Paul further affirms, "But be sure that everything is done properly and in order."² Not having a structured and well-organized ministry can be costly. Therefore, the goal of ministry leaders and pastors should be to place the right person on the right task, with the right tools. This goal will indeed please our Lord.

Ronald Sider, Philip Olson, and Heidi Unruh emphasize "the importance of holistic ministry in their study of ministry approaches in different denominations."³ Following the laws and having effective and sound policies and procedures are crucial to creating healthy churches. Pastors incur so many unmet needs while doing ministry that no one seems to focus on what a healthy church looks like. Only an assessment among both retired and active pastors will reveal the many challenges they had to endure to fulfill their ministry mandate.

In this chapter, the problems with equipping pastors administratively for long-term ministry will be highlighted. Subsequently, the researcher's plan for this thesis-project to address the problems identified will be presented and will describe in detail the different components of

1. 1 Thes 5:17 (English Standard Version).

2. 1 Cor 14:40 (New Living Translation).

3. Ronald J. Sider, Philip N. Olson, Heidi Rolland Unruh. *Church That Make a Difference: Reaching Your Community with Good News and Good Works*. (Grand Rapids, MI: Baker Books, 2006) p. 30.

the methodology section. Nevertheless, this thesis-project has its limitations as well as its strengths and significances.

Background

A foreclosure sign in front of a church building because of the inability of its leaders to meet the financial obligations of a church is an unfortunate disaster. This disaster—for pastors and their congregations—is the result of poorly organized structures and the lack of guidelines to tackle matters that have an impact on the ministry. When making the decision to plant a church, a pastor or a group of people may lack the planning, training and understanding needed in the process of launching the ministry. Moreover, oftentimes church planters lack knowledge about what is essential to run a church that is administratively structured, having all the resources—bylaws, constitution, conflict of interest policy, role description, internal control procedures, etc.—that are needed to be effective. Church leaders may fail to comprehend that their lack of these essentials may put the organization at risk for lawsuits. When pastors believe that federal, state, and local governments are not to interfere in the internal affairs of the church, they may have the impression that they can operate independently of a mandate imposed by said authority. Consequently, when church leaders are dealing with Christians, they may possibly underestimate the risk that could occur in today's Christian environment. They feel that interaction with the government is the least of their worries under the clause of the separation of church and state. Unfortunately, churches are not immune from the problems that secular institutions are dealing with today, including lawsuits.

The author of this thesis-project has ministered to multiple churches from various denominations within the Haitian community in the context of their organizational and administrative development. This interaction made him aware that many churches are ill-

prepared to handle complex issues associated with the operation of an organization. His delight has been to assist these churches in the following areas: accounting and bookkeeping, finance, church liabilities and insurance, and some administrative tasks designed to guide them in making the right decisions. Some of those needs require experts in various areas of law; these could involve tax issues, a specialty for non-profit entities, expertise in church governance, or real estate related issues. Sometimes the researcher's duties include serving as mediator between the experts in a specialized field and the local church leaders and pastors to help solve their problems. Depending on the specific issue, he could become involved to make sure their point of view is well articulated and understood by the third party hired to represent them. Some church leaders lack understanding of the requirements of the law and need a translator or mediator to help them in their ministry. There often exists a disconnect between the third-party expert and the church which creates a gap in understanding; the legal expert does not understand the ministry issues, and the church leaders do not understand fully how to embrace the law. The researcher's involvement in the process makes the interaction less burdensome both to the expert and the client— church leaders and pastors. In the end, the church leaders receive the desired service, and the service provider is clear about the expectations of the client in the transaction. By God's grace, the author has been entrusted with this delicate, but trustworthy task among many of his colleagues in the Haitian community.

These many exposures to the administrative structure in general immediately motivated the author of this thesis-project to act and do something about some of the pastors' identified needs so that church leaders could become aware of the critical issues to be addressed in their own administrative structures. It is the author's hope that church leaders will take corrective

actions to prevent future casualties and protect the church from suffering irreparable damage. It is to this concern that the author now turns.

To make informed decisions, leaders must collect important information. This information should be collected from those living in the targeted neighborhood and from institutions and churches already in operation as well. In many instances, where the launching is the result of a division, time does not allow the leader to make the required needs assessment which would grant the church plant to safely move ahead. Other times, this assessment is neglected because of the other taxing activities in church planting. In other cases, the appointed persons are not trained in the process of launching an effective ministry so that all the pieces of the puzzle are in the right place. Furthermore, failing to follow the required steps could lead to dire consequences. Too many churches exist by simply securing a Federal Identification Number and incorporating the newly formed entity just to satisfy the bank requirements to open a bank account. Too many important steps have been ignored, forgotten, and even neglected in the eagerness or urgency of the church planters to proceed with the plan. After years of active involvement within the Haitian community, providing services across various states with specific rules and regulations governing church operations, it is imperative to conduct a comprehensive survey of the needs of Haitian pastors serving in NA. This assessment aims to raise awareness among leadership circles, prompting them to address any pressing issues requiring immediate attention. As the researcher delves into understanding the needs of Haitian pastors, his prayer is that this study will serve as a valuable resource, ensuring that the operational health of Haitian congregations remains steadfast in the face of the numerous challenges churches often encounter.

Identified Needs

In the eagerness of meeting the spiritual needs of church members, pastors often neglect the administrative and structural aspects of the church. This oversight could potentially result in legal costs if these issues remain unaddressed. Sider, Olson, and Unruh uphold: “As a congregation strengthens its commitment to holistic mission, it needs to examine whether its structures help or hinder the goal of reaching out in word and deed.”⁴ Sider, Olson, and Unruh devoted an entire chapter to organizational structure, to emphasize that a ministry without a solid structure will face challenges in corporate governance, accounting and reporting, liability coverage, legal support and management capacity, and socio-emotional and safety policy. Church leaders might overlook these areas, and as a result, churches are inadvertently:

- Poorly set up to reflect the reason for their existence, they have overlooked the complexities of corporate governance compliances in church settings. (Corporate Governance)
- Not prepared to manage accounting-related duties, and reporting requirements associated with non-profit entities. (Accounting & Reporting)
- Not covered with adequate insurance to withstand liabilities and unpredictable issues to which churches have been exposed to in this century. (Liability Coverage)
- Not equipped with the legal support and management capacity to understand the response to government expectations with regards to expansion plans, which may include leases, acquisition of property, construction and contracts, and related zoning laws. (Legal Support & Management Capacity)

4. Sider, Olson, and Unruh, p. 206.

- Ill-equipped to deal with issues associated with providing for the social-emotional and safety needs of their members. These issues include pre-marital counseling, conflict resolution, child abuse, domestic violence, and many other community-related issues. Often, no reporting mechanism exists to guide either the church leaders, staff members, or its volunteers when dealing with a crime situation. Therefore, those in charge fail to report the criminal behavior to the appropriate authority in a timely manner. (Socio-Emotional & Safety Policy)

Uncovered Needs

In the process of learning from the many challenges that pastors endured in ministry, the researcher carried through a series of projects during his years in theological studies. Two previous projects were the breaking ground for this thesis-project he is presenting to Gordon-Conwell Theological Seminary (GCTS). Project One (P1) involved a case study—it was deliberately crafted to spotlight overlooked issues in church operations among Haitian pastors. The Haitian Christian Community has unfortunately faced negative publicity in several instances due to scandals. Project one aims to shed light on these issues to prevent such occurrences and promote healthier church practices. Project Two (P2)—Surveying Haitian pastors in North America for long-term ministry—involved conducting a survey with Haitian pastors about what pastors are dealing with in ministry. The scope of this project was expanded to include not only Massachusetts (MA), but also other states in the United States (US) and Montreal, Canada. A questionnaire was developed to collect data from Haitian pastors doing ministry in NA. The researcher notes that the survey response was beyond expectation. Participants provided so much valuable data, both in qualitative and quantitative forms, that a focus group was not necessary. The

assessment in P2 reveals that Haitian pastors doing ministry in NA have many unmet needs. These needs include recruiting trained staff and volunteers, directors in children ministry, youth, men and women, and marriage ministry. Other needs include leaders in evangelism and discipleship, technology, music director, counseling, fundraising, relationships, mentoring and coaching, and a permanent place of worship. As the church increases numerically, new needs surface, but happily so do new leaders to prepare God's people for the work of ministry.

Having identified the above list of needs in the current church context, it would be unrealistic to try to provide a set of solutions for all the identified needs. The researcher intends to focus on the administrative consequences that ill-equipped organizations may face if they have no structures at all, or if they are poorly structured. After the survey completion—P2—and its results, the researcher was geared towards Project Three (P3), which is this thesis-project, that aims at equipping Haitian pastors and aspiring pastors on how to overcome needs uncovered in the study. P3 is a curriculum on Church Structure and Administration (CSA) that focuses on raising awareness for church leaders and pastors to see the importance of church structure and administration in ministry. This curriculum was taught through seminars and workshops to equip Haitian pastors for more effective ministry in the future. The researcher also intends to further promote and teach this curriculum to other associations of Haitian pastors across multiple states, ensuring that Haitian churches are well-structured administratively.

Methodology

The methodology section involves three components:

1. A case study (P1)
2. A quantitative and qualitative survey (P2)

3. A curriculum (P3)

Case Study

As an attempt to address the list of issues identified above, the following steps took place to arrive at some practical recommendations. To clarify the conditions identified, the researcher used personal observations and exposures to various ministries and their administrative structures as a source of information. Church leaders became aware of some areas of weakness that needed their undivided attention if they were serious about operating an organization that is well-structured administratively. These previously identified issues were illustrated in a case study aiming at depicting the pitfalls that church leaders and pastors need to avoid. An in-depth analysis of the case study was conducted, followed by a thorough discussion of the issues noted in the case study. Having a complete understanding of the problem and the necessary steps to address it empowers church leaders to effectively respond to the church's needs. The result of the case study provided church leaders with a list of recommendations for consideration. In this thesis-project, other sources related to church issues were explored to present a clear picture of what others have observed and said with regards to their exposure to church administration and their structures. The issues shared in the case study are real. To protect the identity of the churches involved, the names used do not exist, and the locations are imaginary.

Survey

To collect meaningful data, the researcher developed a quantitative and qualitative questionnaire in line with the Doctor of Ministry (DMIN) Department guidelines. The final product, along with a list of requirements for the Institutional Review Board (IRB) to evaluate,

was submitted for review and approval. Participants were made aware of the intent of the researcher to keep their names anonymous, and the assurance that their contributions would be used for the intended purpose of the research. Upon the approval of the instrument, an electronic version of the questionnaire was created in SurveyMonkey to facilitate the data collection. Along with the questionnaire, another set of questions was also developed to conduct a focus group aiming at collecting additional data if needed so that the researcher could have all the information necessary to present a full rendition of the needs of Haitian pastors doing ministry in NA.

Curriculum

For this thesis-project, a curriculum was designed and developed to teach one course in seminar and workshop format on one of the issues that Haitian pastors in NA revealed that they are dealing with in ministry. An issue that surfaces in both the case study and the survey. The curriculum focuses on overcoming obstacles that tend to hinder pastors from being administratively structured in ministry. The researcher administered two sets of questionnaires: the first was aimed at testing and evaluating the level of understanding of the participants prior to attending the seminar and workshop; and the other was administered after participating in the seminar and workshop to measure the level of effectiveness of the teaching in response to the needs identified.

Limitations of the Projects

As we have explained, this thesis-project comprises three distinct projects, two of which were conducted prior to this thesis-project. Each project and instrument come with its own set of

limitations. The limitations of this research will show three stages in its reporting- case study, the survey and the curriculum.

Limitations of the Case Study

P1 was limited in the scope of its investigation. The focus was on personal observation and what others have written and published about churches issues. It involved a case study analysis, discussion, and recommendation. It was designed to highlight issues that church leaders may face if they are not structured administratively. The case study highlighted information from three denominations: Foursquare, Southern Baptist Convention, and Nazarene. It did not include interviews with pastors, congregants, and other denominations, nor did it include surveys and questionnaires aimed at collecting data for further statistical analysis.

Limitations of the Survey

P2 was designed to survey the needs of Haitian pastors doing ministry in NA. The focus of the researcher was to ask Haitian pastors to take part in a survey aiming at collecting data about their needs in their ministry context. A survey instrument was provided to them electronically where they answered questions aimed at providing both qualitative and quantitative data. A focus group questionnaire was also prepared to collect additional information if the survey did not provide sufficient data. P2 was limited because the researcher did not include a face-to-face interview with Haitian pastors in NA. The researcher was only focusing on collecting data from either retired pastors or pastors currently serving a church in NA. The survey did not include surveying congregants or other officers serving the church.

Limitations of the Curriculum

The two sets of questionnaires, as mentioned earlier, evaluated how much participants knew about the topic intended to teach prior to the presentation. The teaching took place, then the presenter administered the second set of questionnaires to gauge the effectiveness of the seminar and workshop and the amount of information acquired by participants. However, there was not a formal exam after the presentation. The purpose of administering the two tests was to see and evaluate the difference it makes in the life of the participants in response to this identified issue in ministry. The curriculum on CSA was taught in New England, where there exists Haitian churches, associations of pastors so that they become equipped about this area of need. The researcher is available to teach the curriculum on CSA to any church desiring to be proficient in church structure and administration. For this dissertation, the curriculum was taught only to Haitian pastors.

The Significance of the Projects

Significance of the Case Study

This thesis-project is being written with the idea that any pastor, and more specifically Haitian pastors and religious leaders, could take the time to read the content and reflect constructively about the current setting of their churches. Because of their exposure to this thesis-project, they will become aware of issues they would never think of as a threat to their ministries. This thesis-project will be of value to those exploring church planting to take advantage of what it means to run an organization that is administratively structured. Current seminary students will be introduced to the idea about starting a ministry on the correct foundation in both secular and sacred ways. Churches are becoming the center of action on

television, in newspapers, on the radio, and in social media for negative publicity they could have avoided if they had practiced preventive maintenance. Churches are ill-prepared to face the many challenges they are exposed to in this century. Evidently, some practical steps must be taken to make sure that our churches are adequately insured, legally structured to withstand disastrous effects, and administratively structured to avoid and eliminate the many casualties and lawsuits that they are dealing with today.

Significance of the Survey

Most of the time, pastors are at the service of everyone else, but there is no research conducted to determine the needs of Haitian pastors doing ministry. The assumption is that the pastor knows it all and she or he is hired to do all. Pastors often operate the way the public perceive them to be so that they feel cared for and that the pastor is doing whatever she or he can to meet those expectations.

Sue Mallory affirms,

Pastors end up taking on all kind of roles and tasks, even if they are ill-equipped to perform them, simply because they accept the understanding that “it’s what they pay me for.” Meanwhile, lay people sometimes shy away from ministry that they are well equipped to do simply because they are afraid, they will be stepping on the pastor’s toes. The pastor went to seminary so surely, she or he can do all things.⁵

Pastors should acknowledge their needs. Mark Croston, a pastor himself and a researcher at Lifeway Research, states,

Pastors, we ought to remember the people we serve are struggling too. They are human, and struggles are inherent to human condition. When preparing sermons, I often look internally at my own struggles, fears, disappointments, and temptations. Whether spoken or unspoken, the people in our churches face the same struggles. That is why, as pastors, it is so important to acknowledge our own needs and fully embrace the incarnation of

5. Mallory, Sue. *The Equipping Church: Serving Together to Transform Lives*. (Grand Rapids, MI: Zondervan, 2001) pp. 40-41.

Jesus. Know that God uses your acknowledgement of your needs to help move you toward holiness, to help others with similar needs, and to call others to step up and step in to help. Ultimately, He uses our needs for His glory.⁶

Acknowledging our (pastors) needs is not a sign of weakness, it is rather a leadership strength. In acknowledging our needs, we tend to address them and will be equipped to help others overcome similar situations or conditions in life.

Significance of the Curriculum

The curriculum on CSA was developed so that issues of concern for Haitian pastors in NA would be addressed by providing teaching tools to overcome challenges faced in ministry. The researcher hopes that the curriculum will make a difference in the life of pastors and that they may be better equipped to minister to God's people. It is possible this study could serve as basis for further study in the needs of pastors in ministry not only in the Haitian context but also in other nationalities as well. This research will either add to existing data or will establish a foundation for pastors in the Haitian community to be aware of the needs that must be met in doing ministry.

Conclusion

In chapter one, the researcher has presented the needs identified and uncovered for this thesis-project, and the process of investigating further Haitian pastors of New England to collect data to that effect. The researcher highlighted the limitations of the three projects undertaken—two took place prior to this thesis-project and the thesis-project itself—to be better informed

6. <https://research.lifeway.com/2022/01/20/why-pastors-must-acknowledge-their-own-needs/>

about the challenges pastors endure in ministry. He also demonstrated the significance of this thesis-project for the Haitian clergy and other religious leaders interested to learn about Haitian ministry. In chapter two, the researcher will make the case for the Biblical and Theological foundations of equipping Haitian pastors in NA for long term ministry. It will include biblical foundation of the church, leadership of the church and the biblical mandate for equipping pastors for long-term ministry. In chapter three, the researcher will share what other scholars have contributed about this aspect of ministry to literature review. In chapter four, the researcher will present the results of the three projects (a case study, a survey, and a curriculum) that he conducted in the process of learning from practitioners of their experiences in ministry. In chapter five, the researcher will share what he learned from the three projects mentioned earlier, make his recommendations, and share what he believes others in the field should focus on for further studies.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Introduction

This thesis-project aims to provide tools for Haitian pastors in NA for long-term ministry. This chapter explores the theology of the church, the theology of leadership and the theology of equipping leaders for ministry. It was God's plan to create a people for Himself where this particular people(the people of Israel) will serve as a model for the world to imitate. God was the spiritual leader of the people of Israel, and Moses served as the intermediary leader through whom all the directions and blessings flowed. Moses was an instrument in God's hands to lead the Israelites out of slavery. He led them from Egypt through the Red Sea, and all the way to the wilderness.¹ God promised and prepared a land with everything necessary to live for the sake of His people. God supplied the laws and the precepts to Moses that Israel should learn and live by. These rules and principles were to be taught to the people, their children, and their children's children from generation to generation. The Israelites were to revere and worship God with all their mind, soul, and body. They were dependent upon God to provide for their daily needs, and God was faithful to always deliver on His promises. It was a stiff-necked people who disobeyed the commands and warnings that God instructed them to abide by.

God raised up leaders to lead His people under difficult circumstances. In many instances, when the people committed sins against their Maker, God would use rival nations to rebuke them and correct them, and then He would rescue them from their oppressors when they repented of their sins and turned their hearts toward God. The people of God wanted to be like

1. Exod 14, 15.

other nations and asked for a human king. God gave them Saul as their first human king.

According to the biblical account found in I Samuel, Saul was chosen king both by judge Samuel and by public acclamation.² The Levites and the prophets played a critical role in the lives of the Israelites. The prophets predicted the coming of the Savior to redeem humanity of their state of sins.³ From the work of Kings David and Solomon, the Temple was built for the people to come in and worship God. The first Temple was constructed during the reign of David's son, Solomon.

“Consider now, for the LORD has chosen you to build a house as the sanctuary. Be strong and do the work.” Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things. He gave him instructions for the divisions of the priests and Levites, and for all the work of serving in the temple of the LORD, as well as for all the articles to be used in its service.⁴

King Nebuchadnezzar was used as an instrument in God's hands to fulfill God's plan to take the people into exile for a period.⁵ God used kings of Babylon to appoint people to govern and order the rebuilding of the Temple by the same people that they took in exile with authority and resources for the execution of the project. The birth of Christ was the fulfillment of the prophecy that a Messiah will come to rescue the people from the bondage of sins. He was despised and rejected by them, but this could not prevent the manifestation of the love of God. Jesus, as the head of the church, set the parameters for what this institution needs to be like and how it is to be led for the unity of the saints.

2. 1 Sam 1: 8-4:22.

3. Isa 11:1-9.

4. 1 Chr 28: 10-13. Unless otherwise noted, Bible passages are taken from the New International Version.

5. 2 Kgs 24-25.

Throughout the New Testament (NT), churches have known some turbulent seasons among its members. The apostle Paul made it his mission to write letters to encourage them and provided instructions for them to resolve their issues toward reconciliation. These issues that took place in the first century in the life of the church continue to impede the functioning of church leadership. In the letter to the church at Corinth, Paul covered a number of different issues related to both life and doctrine: “divisions and quarrels, sexual immorality, lawsuits among believers, marriage and singleness, freedom in Christ, order in worship, the significance of the Lord's Supper, and the right use of spiritual gifts...”⁶ Paul repeatedly uses the words *gospel* and proclaim the Good News throughout his writings.⁷ This concept dominates and permeates the entire letter, “Christ crucified”⁸ and risen⁹ is central. However, in the Haitian community, these similar issues—life issues and doctrine mentioned earlier—remain for leaders to deal with. With the rise of technology and social media today, church leaders will face even greater challenges in ministry. They need to be equipped at all levels so that, while doing ministry, they will glorify God. Being equipped will inevitably empower the pastor to meet the needs of the people under his or her leadership.

Church planters and pastors have a very important and unique role to play in the life of the church. They have been entrusted with the stewardship of life, wealth, time, talent, and resources. Stewardship entails many areas of the congregant's life: spiritual, physical, mental, social, emotional, and financial. Besides the many areas that pastors are empowered to impact

6. 1 Cor 6:1—8:13; 10:1-31.

7. 1 Cor 1:17; 4:15; 9:12, 14, 16, 18, 23; 15:1-2.

8. 1 Cor 1:23.

9. 1 Cor 15.

the life of others, they are also equipped with spiritual gifts capable of transforming the life of those entrusted in their care.

In this thesis-project, the researcher explores the role of the church planters and pastors from the Old Testament (OT) and the NT perspectives by considering ecclesiology, and leadership from a theological perspective. Through a survey, pastors in the Haitian community have identified unmet needs and skills they have endured during their ministry lives.¹⁰ In the book of Habakkuk, the author reminds his audience that “even though they faced challenges, God never forsakes, nor abandons them, because God always provides for those he called in ministry.”¹¹ It is reassuring for pastors to know that God will be with them in the middle of the ministry challenges because of His faithfulness to keep His promises.

Pastors—in their eagerness and zeal to be all to everyone—tend to overuse their strength. From a family systems perspective, they tend to do more than what is required. They work longer hours than expected and, at times, pastors perform in such a way to reflect what others believe they should be like. Their work habits make it feel like no one else can do what pastors do, and if they do not address a specific need, they might feel guilty of being portrayed as failures. In addition to their responsibilities to the congregants, pastors, for the most part, find themselves in so many personal complex situations they have no one to turn to. Pastors are vulnerable to living a very stressful life, which they often fail to express verbally. If they do not pay attention to their personal care, the conditions mentioned above could easily lead to over function or pastoral burnout.

10. See Chapter Four of this thesis-project.

11. Hab 2:2-3.

John Maxwell expresses it this way: “No lone individual has done anything of value. Even the lone ranger wasn’t really a loner. Nothing of significance was ever achieved by an individual acting alone.”¹² Some pastors never entertain the importance of taking a sabbath in ministry to be refreshed and replenished for more effective ministry. Many of them tend to spiritualize their work habits to justify that they are busy doing the work of the kingdom. They forget that God had initiated the concept of rest and modeled it for them to follow in the account of creation. It is spoken in Genesis 2:1-3, thus the heavens and the Earth were completed in all their vast array. By the seventh day, God had finished the work He had been doing; so, on the seventh day He rested from all his work. Then, God blessed the seventh day and made it holy, because on that day God rested from all the work of creating that He had done.¹³

Theology of the Church: Ecclesiology

This section explores the definition of the church. Historically, multiple words in the OT as well as in the NT were used to denote assembly, meeting, congregation, church, and synagogue. In classical Greek, the word “*ekklesia*” derived from “*ekkaleo*” to signify popular assembly of the competent citizens of a polis, city-state—Athens. They meet 30-40 times a year. In those gatherings, decisions were made on suggested laws, on appointments to official positions, and on every important question of internal and external policy—contract, treaties, war and peace, finance. The “*ekklesia*” opened in prayers and sacrifices to gods. Every citizen had the right to speak and propose matters for discussion, and a decision was valid only if it won a

12. John C. Maxwell. *Equipping 101: What Every Leader Should Know*. (Nashville, TN: Nelson Books, 2003) p. 3.

13. Gen 2:1-3.

certain number of votes. “*Ekklesia*” refers to an assembly or gathering of persons, a meaning that is found in the book of Acts.¹⁴ “*Ekklesia*” is also “the world-wide community that confesses Jesus as Lord and is enlivened by the Holy Spirit.”¹⁵

The following biblical passages reflect the different words or phrases used to refer to aspect of the church. Israel is compared to God’s flock,¹⁶ a scattered flock,¹⁷ the scattered flock that needs to be reassembled and purified by the shepherd,¹⁸ and the gathering of the lost sheep of Israel.¹⁹ The word “synagogue” exhibited a wide array of usage. It denoted the collection of things and people. The word “synagogue” found its most clearly defined meaning in the activities of the guilds used for their regular most festive assemblies, which were almost without exception cultic fellowships. It denoted their business meeting and rarely the guild itself. The use of “synagogue” for a specific place of assembly originated within Judaism. Therefore, the church involves the gathering of people in assembly to a place designated for a specific purpose. In the case of the people of Israel, people came to the synagogue to worship and study.

Old Testament View of the Church

In the Septuagint, “*ekklesia*” occur about 100 times, mostly for the Hebrew “*qahal*,” a word that is translated by other words as well, such as synagogue (“*ochols*”), crowd (“*plethos*”)

14. Acts 19:32, 41.

15. Kevin Giles. *What on Earth is the Church? An Exploration in New Testament Theology*. (Portland, OR: Wipf & Stock Publishers, 1995) p. 15.

16. Num 27:17; Ps 74:1; 79:13, 100:3; Jer 13:20; Zech 11:27.

17. Ezek 34:1-31; Zech 10:2-12.

18. Isa 40:11; Ezek 34:23; Jer 23:1-8; Mic 4:6-7.

19. Jer 23:3.

or multitude. By contrast “synagogue” appears 225 times as the usual translation for Hebrew “*eda*,” congregation.

“*Qahal*” means a summons to an assembly and the act of assembling. What assembles is the “*eda*,” or the “*am*”-people, Israel, Judah, the elders, or the princes. In the OT, the word stands primarily for the summons to war to all men capable of bearing arms. To a certain extent, the soldiers represent the people, but occasionally the word stands for the whole congregation of the people.

In Deuteronomy, “*qahal*” means primarily the congregation summoned by Yahweh to conclude the covenant with Him at Sinai.²⁰ In subsequent periods, the word lost once again its strictly religious character²¹ and came to simply mean the general assembly of the people. It included women and perhaps even children in Jeremiah 44:15 and post-exilic passages such as Ezekiel 10:1; Nehemiah 8:2. In Ezekiel, it is used 15 times without religious significance for the mustering of the army and even refers to nations other than Israel²² (Egypt, Tyre, Assyria).

The primary word for the assembly of God’s people is “*eda*,” which occurs in the Pentateuch 109 times; 82 times in Numbers alone. It is used to denote a specific place or time when resolutions are made before Yahweh. The “*eda*” can be defined as the expression coined for the people gathered before the Tent of meeting.²³ The people were the people of the covenant and thus of the Mosaic law. The “*eda*” appears to have been constituted with the divine command to leave Egypt and to celebrate Passover.²⁴ The “*eda*” not only means the community

20. Deut 9:10; 10:4; 23:1-3.

21. 1 Kgs 8:65; 12:3.

22. Millard J. Erickson. *Christian Theology*. 2nd Ed. (Grand Rapids, MI: Baker Academic, 2009) p. 1,042.

23. Exod 33:7-11.

24. Exod 12:3.

centered in the cult or law,²⁵ but it represents the community as a people. It is the “*eda*” that receives and deplores the report from the spies.²⁶ It is to the “*eda*” that the troops returning from battle²⁷ and the leaders of the people²⁸ have to justify themselves. The “*eda*” is not bound to a particular place or land. The “*eda*” is the unambiguous and permanent term for the covenant community as a whole, while “*qahal*” is the ceremonial expression for the assembly that results from the covenant.

Nelson’s New Illustrated Bible Dictionary defines church as, a local assembly of believers as well as the redeemed of all ages who follow Jesus Christ as Savior and Lord. The day of the Pentecost was an illustration of that reality in the life of believers, whereby people responded in large number to confess their sins by accepting the gift of salvation offered to humanity.²⁹

God, an orderly Father, gave instructions to Moses about what He wanted him to do to build the Tabernacle. He specified what the people of Israel should present to Him as offerings. God was precise in His description of the tabernacle for Him to dwell among His people. He told Moses exactly what He wanted him to do, including the furnishings;³⁰ then God continued with the Ark, where He gave the exact measurements and the type of wood to use, the insertion of gold in the position of the poles inside the wings for the construction. God gave directions about

25. Num 35:12, 24.

26. Num 13:26; 14:1-10.

27. Num 31: 12-14.

28. Josh 9:18-21.

29. Ronald F. Youngblood, Hebert Lockyer, Sr., F. F. Bruce, and R.K. Harrison. *Nelson’s New Illustrated Bible Dictionary*. (Nashville, TN: Thomas Nelson Publishers, 1995) p. 275.

30. Exod 25:1-8.

how to place the two cherubim in the Ark. He instructed Moses to place the tablet of the covenant law that He would provide to his servant, Moses.³¹ God provided the exact design for the table the way He wanted it to be and what materials were needed to assemble it. He indicated the type of wood, the measures, and other ingredients to set the table to place the bread of the presence to be before Him at all times.³² God instructed Moses about the setup of the lampstand and the assembly of seven other lampstands so that they light the place in front of it. He reminded Moses of his performance and pattern shown on the mountain.³³ In the construction of the Tabernacle, Moses received a precise architectural blueprint from God, outlining the specific details of what was expected. God consistently reminded Moses of the instructions conveyed to him on the mountain. The divine guidance encompassed meticulous specifications, including the quality of materials, the dimensions of each component in the Tabernacle, the prescribed brand for the curtain, and the exact quantity of materials required. God's emphasis on these details reflects His orderly nature, underscoring the importance of adhering to a well-detailed plan for the construction of each element instructed by Moses.

This was an example of what God expects pastors to imitate in their church planting practices. It is important to take the time to lay out a clear path for the church one is about to lead. It requires that pastors take into consideration the administrative aspect of the ministry and the structure that a church needs to operate efficiently. This blueprint that God provided to Moses for the Ark, the Tabernacle and the lampstand should serve as model to church leaders to understand that it is God's desire for those whom He called into ministry to keep in mind that He

31. Exod 25:10-22.

32. Exod 25:23-30.

33. Exod 25:31-40.

wants them to operate church in an orderly fashion. God emphasized that some part of the assignments should be performed by skilled workers. God has indicated the design of how the outlay of the curtains should be separated from the Holy Place to the Most Holy Place. He also specified the place of the table and the lampstand. God instructed Moses to place the atonements cover on the Ark of the covenant law in the Most Holy Place. He specified that the entrance of the tent had to be done by an embroiderer. This is an indication that the Tabernacle is a holy place where worshipers would enter to praise and worship God in the highest respect possible due to the sacredness of the place, and that they are coming into the presence of God.

To be equipped for long-term ministry, the model of order has been demonstrated for pastors to follow. The instructions dictated to Moses are a testimony that God takes seriously all matters related to the order in the church. The above descriptions indicate the nature of that institution and its sacredness. Therefore, those who are called to lead the church must understand that God is a demonstration of order. The congregants as well as their leaders must behave as such when it comes to implementing order in the church.

New Testament View of the Church

During the first century, the synagogue was the place where Jews everywhere in the Roman world met for worship and teaching. It was the place where the apostle Paul met regularly to begin his ministry in a new city.³⁴ Toward the end of the first century, it appears as if Christians were no longer welcome in the synagogue. The idea of a synagogue must have seemed so rigid to Christians that they separated from it in favor of a Christian assembly. Therefore, the word synagogue could not be used then to describe a fellowship and an event at

34. Acts 13:14; 14:1; 17:1-2.

the center of which was the proclamation of the Gospel of freedom from law and of salvation available only through faith in Jesus Christ.

In the gospels, only Matthew refers to the word “*ekklesia*”.³⁵ In the book of Acts, Luke mentioned the word “*ekklesia*” 23 times, which suggests that he intentionally avoided using the word “*ekklesia*” for the audience in Luke. Most of Paul’s letters appear to have mentioned it. It appears about 62 times. When Paul speaks of the “*ekklesia*” in his letters, although with different emphases, his starting point is the proclamation of Christ. When people receive the message of salvation in faith, Christ becomes present and real in their experiences. The “*ekklesia*” appears as the event in which God fulfils his election through His personal call.³⁶ The word “*ekklesia*” is applied to the congregation of the people of Israel.³⁷ It denotes the redeemed in its twofold aspect. First, all who were called by and to Christ in the fellowship of His salvation, the church worldwide of all times, and only secondarily to an individual church.³⁸ It is designated as the church of God,³⁹ the body of Christ,⁴⁰ the church in Jesus Christ,⁴¹ exclusively the entire church.⁴²

Matthew 28:18-20, the Great Commission, has four important commands.

1. Sending: With the duty of discipling, baptizing, and teaching.

35. Matt 16:18; 18:17.

36. Rom 8:29-30.

37. Acts 7:38.

38. Matt 16:18; Acts 2:44, 47; 9:31; 1 Cor 6:4; 12:28; 14:4, 5, 12; Phil 3:6; Col 1:18, 24.

39. 1 Cor 10:32; 11:22; 15:9; Gal 1:13; 1 Tim 3:5, 15.

40. Eph 1:22; Col. 1:18.

41. Eph 3:2.

42. Eph 1:22; 3:10, 21; 5:23-25, 27, 29, 32; Heb 1:23.

2. Making disciples of all nations: A command that has no geographical boundaries.
3. Preaching: A duty to preach repentance and forgiveness.
4. Witnessing: A command to evangelize by starting at Jerusalem to the end of the Earth.

Newbigin expresses this commission in what follows,

What has been done for the whole world must be made known to the whole world, so that the whole world may be brought under obedience to the Gospel and may be healed in the salvation which God has wrought for it. It is for this that the end is held back. The end has been revealed once for all; it must now be made known to all that all may believe.⁴³

It is a mandate for Christians to evangelize the world so that people will know the truth of the Gospel and be convicted of their sins. The message must be proclaimed with the aim that people will understand that they need a savior to rescue them from the bondage of sin.

Newbigin emphasizes that God is using patience as a means for the church to evangelize the world with the Good News of salvation so that all might come to know what God has done in love to rescue mankind from its state of fallenness. Time is in God's hand only to put an end to this assignment. Because this truth is not known to humanity, as ambassadors of Christ we must act with a sense of urgency to live up to the mandate given to us in Matthew 28:18-20 cited earlier. Newbigin notes this about time:

The time is finite and therefore precious. It is given precisely that all men may have the opportunity to repent and believe, to awake out of sleep, cast off the works of darkness, and put on the armor of light. Only the father can know the day when the harvest is ripe, and all things are ready to be gathered up. He waits for that day, waits for our obedience. The warning that it is not given to us to know the times, or the seasons leads to the statement of what is given-the commission to be His witnesses to the earth.⁴⁴

43. Lesslie Newbigin. *The Household of God: Lectures on the Nature of the Church*. (Eugene, OR: WIPF & Stock, 1953) pp. 138-139.

44. Newbigin, pp. 137-138.

In Mark 3:13-19, Jesus called a selected group of people to Himself. Among them, He appointed 12 that He trained and equipped to send with the mission to preach the Good News of the Gospel and empowered them to cast out demons. This is part of what the church exists to do in the world. The church exists to empower and equip others, then commission them to go as it is stipulated in Matthew 28:18-20. The entire body of believers is empowered to go and preach the Good News of the Gospel. This means that Christians must get out of the four walls of the church's building to go into the world. Then, the church should make disciples of all nations. The global mission of the church is to evangelize the world. This also implies the equipping of the saints to be disciples who, in turn, will reproduce themselves into disciple-makers. This text from Matthew includes the baptizing of the new converts. This is an indication that the believers die with Christ by burying their old deeds and lifestyle to adopt a new way of living by publicly identifying themselves with the resurrected Christ. The church's mission is to teach the precepts and the laws of God.

In Luke 10:1-12, 17-20, Jesus has appointed and sent another group of 72 disciples. He sent them ahead of Him to every town, two by two. There is significance in the way Jesus commissioned this group by pairing them. It implies a sense of support and presence for one another so that the appointed do not feel alone in the field. This sending of 72 is another expansion of the necessity for the church to equip and send congregants to the mission field to evangelize the unchurched. He further instructs them on how to approach every house and city. He also teaches them how to respond when faced with challenges. He warns them of the danger that exists in the field of mission. He asserts that there are few workers to meet the need for the harvest. In this passage, He made provision for their basic needs for food and drink. They were given a list of things to do and things not to do in the field. As imitators of Christ, the church

must do its due diligence to reproduce what the Master has done so that the sending of the missionaries is not neglected. The report of the 72 was impressive, but Jesus warns them not to rejoice in the fact that they had the capacity to subdue demons, but that the power of the Holy Spirit was upon them. He would rather tell them to rejoice because their names are written in heaven. This is an appeal to wisdom, so that we do not boast that we are doing marvelous things with the authority and power given to us while doing the work we are equipped and empowered to do. We should feel blessed that we are useful vessels in the hands of the Almighty to do powerful things for His glory.

In Acts 2, Peter delivered a vibrant sermon that touched the hearts of many who were in attendance, and they received with gladness the transforming message of God. They were compelled to repent and be baptized and receive forgiveness for their sins. In their ignorance they crucified the savior. Peter confronted them with the truth, and they were convicted of their sins by the message that brought them to their knees. On that day, 3,000 people were transformed from darkness to light and received forgiveness for their sins. This is an example of what the church must do to evangelize the world individually and corporately so that others may be saved. It was a community devoted to the teaching and the fellowship of the apostles and the breaking of bread. They lacked nothing because they had everything in common for the sake or benefits of one another. This was a model of church that could be emulated today to show the unity that exists between the brethren.

The Holy Spirit dwells inside the believers, making them aware of their sinful behaviors and convincing them to live a sanctified and holy life. The Holy Spirit leads the church in the right direction and makes it possible for the church to function as God intended it to be. The believers are portrayed as the temple of the Holy Spirit whereby He inhabits and works in each

one to transform them into the likeness of Christ. The Holy Spirit is the catalyst that moves the church. This is the promise that Jesus made to the disciple in John 14:16-17, “And I will ask the Father, and he will give you another advocate to help you and be with you forever— the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.” For the benefit of the body of Christ, the Holy Spirit assures that believers use all their gifts to glorify God. It is God’s desire that believers walk in the newness of Christ so that they are pleasing to Him. The Holy Spirit is active in the life of the believers to convict and guide them to live the life God always wanted for His people to live.

In John 17, Jesus was praying for unity among the saints as He and His Father are one. The prayer was extended to protect those who obeyed and accepted the word shared by Jesus in His mission to redeem and rescue the fallen humanity. It was Jesus’ prayer that through Him they might join the Father. It was also a prayer to sanctify them for the mission that Jesus commissioned them to execute into the world. This was a prayer with a futuristic view of those who will accept the word of truth that they may be one as we are one with Him. Jesus acknowledges the danger that believers are exposed to in the world under the leadership of Satan. For that reason, He addressed a prayer to the Father to protect them against the campaign of division that the devil was sowing in the world. The believers became the enemies of the world who hated them for their decision to be one with Christ as He is one with the Father. Jesus prayed that the Father would sanctify the believers by the truth of His Word. Jesus’ prayer was extended even to future believers. It was a blanket prayer request to the Father on behalf of believers.

Newbigin asserts that,

Jesus left no written code which should keep inviolate for all time the essential message, and the essential requirements for the due observance of his sacraments.... What he left

behind was a fellowship, and He entrusted to it the task of being His representative to the world. “As the Father has sent me” He said, “Even so send I you... He is present in his people.”⁴⁵

This truth has been expressed in John 20:19-31. The sending is repeated in the gospels about 38 times to emphasize that He was not there to fulfill His own agenda, but to do the will of whom who sent Him—God, the Father. In like manner, He sends us to do the same.

Paul’s Teaching as it Relates to Equipping the Church

The apostle Paul played various key roles in church planting. Among them, he was an evangelist,⁴⁶ an entrepreneur and leader,⁴⁷ a team player,⁴⁸ a risk-taker,⁴⁹ a caretaker,⁵⁰ and an equipper.⁵¹

Paul was describing how Jesus Christ destroyed the walls of hostility dividing Jews and Gentiles to become one humanity.⁵² Paul emphasizes the universal nature of the church. The church is the Body of Christ, and all things are under him.⁵³ Christ is the head of that body of which believers are individual members.⁵⁴ The purpose of which was to reconcile this new

45. Newbigin, p. 61.

46. Acts 9:19-22; 16:25-33; 13:44; 14:1; 19:9-10.

47. Acts 9:15; 13:14, 44-49; 14:1; 14:23; 16:2-3; 17:2; 18:19; 19:21-22; 26:16-18; Rom 15:20-23.

48. Acts 13:1-5; 5:40; 14:16-26; 16:6; 20:4.

49. 1 Cor 9:19-21; Rom 11:1-14; 15:20; 13.

50. Acts 14:22; 20:17-21, 31; 1Thess 2:7-1; 2 Tim 1:2.

51. Acts 13:13; 14:21-23; 16:1-3; Titus 1:5.

52. Eph 2:14.

53. Eph 1:22-23.

54. Col 1:18.

humanity to the heavenly Father by burying at the cross their hostility. This reconciliation made it possible for this new humanity to be a member and fellow citizens of the household of God; with Christ Jesus as the chief cornerstone of the building to become a Holy Temple where God makes His dwelling in Spirit. Christ is the embodiment of the church and congregations are part of something bigger than themselves, where Christ is equipped with all powers as the head of that institution, the church.

Paul was reminding this congregation about his passion and prayer for them to understand the value of that inheritance bestowed upon them when they heard and had accepted the message of salvation.⁵⁵ Paul was praying for their spiritual eyes to be opened so that they may know God more and more and the great power poured upon them in Christ Jesus. He was praying for wisdom, revelation, and enlightenment for this congregation. Erickson argues that “the image of the body of Christ also speaks of the interconnectedness between all the persons who make up the church. Christian faith is not to be defined merely in terms of individual relationship to the Lord.”⁵⁶

Paul continues to herald the message of unity among believers by reminding them of the bond of peace that reconciles them into one body, one spirit, one faith, one hope, one baptism, one Lord, One God and father of all.⁵⁷ Christ has given the apostles, evangelists, prophets, pastors and teachers a command to equip His people so that they reach the level of unity and maturity desired into the fullness of Christ Jesus. It is Christ Jesus’s desire that we bury the old practices and lifestyles to clothe ourselves with the new self, created to be like God in

55. Eph 1:13-14.

56. Erickson, p.1,047.

57. Eph 4:1-9.

righteousness and holiness. With this new identity in Christ, we should forgive one another as He himself forgave us of our trespasses and brought us in relationship with the Father. All the functions—apostles, evangelists, prophets, pastors, and teachers—that Christ provided the church with are to equip and serve the needs of the saints. There is no conflict in their role, and there is no overlap among those offices.⁵⁸

In *The Household of God*, Lesslie Newbigin affirms that,

The body of Christ refers to the death of Christ's body of flesh once for all on the cross, and to the union of believers with Him in His risen body of which they have been made members. By being a member of Christ's body, the Christian has a share both in his putting off of the body of flesh wherein He gained the victory over all the powers of sin, death and law; and in His risen life.⁵⁹

Kevin Giles argues: "The church refers to a body of believers that can be called 'church,' although they are dispersed in many places. It seems that the word carries the same meaning as our use of the words 'the Christians' the church is Christians or more specifically, the Christian community of this world."⁶⁰ The church is more than a physical building with its equipment and the offices that are established as their leaders. The individuals are the church, where Christ is the head. The individuals are members of that body. It is a body of believers coming together to worship and honor God.

Paul provided the qualifications needed to occupy any one of those offices. For the sake of the household of God, a detail instruction is provided in 1 Timothy 3 for those aspiring to fulfill a position. Paul was warning leaders not to appoint new converts to a leadership position so that it does not turn against them due to lack of maturity. Paul argues that one should prove

58. Eph 4:1-13.

59. Newbigin, p. 68.

60. Giles, p. 86.

that he or she has the capacity to manage his or her house prior to accepting responsibility for managing the household of God. The testimony of others plays a key role in evaluating the fitness of a candidate for a particular office, as noted earlier.⁶¹ God represents order and has nothing to do with chaos.

In the book of Acts, Luke painted a picture of a situation when the disciples were increasing in numbers and a complaint arose on the part of Hellenistic Jews against the native Hebrews because their widows were being overlooked in the daily serving of food. This was a good problem to have because more people were turning from darkness to light. But the need for manpower and other resources were necessary for the administration of the distribution of food to the widows. It would mean that those assigned to the teaching and preaching of the Word would have to devote some of their time to resolving the issue. The problem is that the Hellenistic Jews were not satisfied with the service being provided to their widows. The nature of the service requires devotion and dedication of time and energy, so the 12 disciples convened to bring a solution to this matter.

The 12 disciples were possibly already overwhelmed with their daily chores. The dilemma was that they did not want to neglect or ignore the complaint. The 12 disciples summoned the congregation of the disciples by showcasing the importance of their duties and the need to select seven men of good reputation, full of wisdom, whom they could put in charge of this task. “The seven men were selected and brought to the apostles to pray over them and laid their hands on them for this specific task.”⁶² This issue was a distraction to the ministry of the

61. 1 Tim 3:1-16; Tit 1:5-9.

62. Acts 6:1-7; 1 Tim 3:7.

Word assigned to the apostles. The apostles needed to think carefully of suitable solution that would not only address the problem of the widows but would not disrupt their ministry. It takes management and leadership skills to resolve issues as they come. Church leaders need to be prepared for unexpected situations to come up with a solution. At times, there are issues that are beyond our ability to solve. Church leaders should acknowledge their weaknesses and refer to competent professional matters that are outside of their training. It is God's desire that we maintain order in our ministries so that He may be exalted and glorified.

Marva Mitchell challenges us to start being the church that is able to "raise the village." She argues that "the church must come out from behind its walls and begin to impact the village through a display of the love of Christ and a demonstration of the power of Christ."⁶³ She contends that "the church must rise up and shake off the collected dust of indifference and inadequacy to face the challenges that are before us."⁶⁴

The apostle Paul, in the book of Acts, displays the marks of a missional church when he was preaching to the Athenians. He acknowledged and confronted the idols of the people by showing empathy. He demonstrated that he was observing them closely and he understood their predicament. He came to share with them the God they revered without knowing Him. He told them he was there to tell them that he had the answers to what they had been seeking and longing to worship. God was willing to accept them the way they were by forgiving them of their misdeeds if they took responsibility for their sins and admitted that they were bankrupt and in need of a Savior.⁶⁵

63. Marva L. Mitchell. *It Takes a Church to Raise a Village*. (Shippensburg, PA: Treasure House, 2001) p. xxiii.

64. Mitchell, p. xxiii.

65. Acts 17:15-30.

Mitchell also argues that “the church has the power and ability to bring the youth from the street to the church and show them they are loved and possess great value.”⁶⁶ The church must move from being an entertaining environment for youth to a church that is equipping the youth to reach out those outside the walls of the church’s building. Church leaders need to find a practical and effective way to train the youth on how to engage in meaningful conversation about sharing the good news of salvation. In Isaiah 43:19-21, it tells that the Lord will make new things, make ways in the wilderness, and rivers in the desert.

See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland. The wild animals honor me, the jackals and the owls, because I provide water in the wilderness and streams in the wasteland, to give drink to my people, my chosen, the people I formed for myself that they may proclaim my praise.⁶⁷

In *The Household of God*, Newbigin noted this about the church:

The sphere wherein the first fruits of the age to come are experienced within this present age, will not be a merely spiritual reality whose outward forms and signs will be a sort of dead husk enclosing the living seed. On the contrary, it is in accordance with the whole biblical standpoint that the sphere of salvation should be a visible fellowship marked by visible signs wherein God uses material means to convey His saving power, and wherein, therefore, there is an earnest and foretaste of the restoration of creation to its true harmony in and for God’s glory, and of man to his true relation to the created world.⁶⁸

The connection between these two quotes lies in the theme of God's transformative and renewing work. The first quote from the Bible, specifically Isaiah 43:19, speaks of God doing a new thing, bringing forth life and sustenance in seemingly desolate places. The imagery of

66. Mitchell, p. 17.

67. Isa 43:19-21.

68. Newbigin, p. 65.

making a way in the wilderness and providing water in the wasteland signifies a divine intervention that brings about renewal and flourishing.

In the second quote from *The Household of God* by Newbigin, the focus is on the church as the sphere where the first fruits of the age to come are experienced within the present age. This perspective aligns with the biblical notion that salvation involves a visible fellowship marked by tangible signs. Newbigin emphasizes that God uses material means within this visible fellowship to convey His saving power. This echoes the biblical theme of God's transformative work, not only in the spiritual realm but also in the restoration of creation to its true harmony. Here, the author emphasizes the need of the world to repent of its misdeeds, to accept the saving grace of God. Humanity needs to reconcile with its creator and have a relationship with God.

In summary, both quotes convey the idea of God's ongoing work of renewal, not only in spiritual dimensions but also in the visible and material aspects of creation, including the fellowship of the church. They share a common thread of God's intention to bring forth newness, life, and restoration in both the spiritual and visible realms.

In Paul's letters to the church of God in Corinth, he was appealing to the church of Corinth to unity by avoiding the unhealthy quarrels and disagreements that existed among them. There was a partisanship culture that was burgeoning between the Christians of that church.⁶⁹ The apostle Paul wrote to offer words of wisdom to keep the bond of peace and get rid of the

69. 1 Cor 1:2; 2 Cor 1:1.

root cause of the division. Paul visited churches in Jerusalem⁷⁰ and Antioch⁷¹ to appoint elders⁷² and to instruct and encourage.⁷³

Paul was giving instructions for worship services to the Ephesians. He commands them to speak to one another with psalms, hymns, and spiritual songs.⁷⁴ Paul gave specific instructions on how to carefully think in advance about our giving. It is a decision that should take place on the first day of the week so that it is not a surprise. Believers should take their giving very seriously so that when they come to worship there will not be any disorderly collections among them. He went on to instruct the Corinthian church about collections for the Lord's people to do as he told the Galatians church to do: "On the first day of the week, each one of you should set aside a sum of money, in keeping up with his income, saving it up, so that when I come no collections will have to be made."⁷⁵ Paul did not want our giving to appear burdensome and he made it known to the Corinthian church by saying:

Remember this: "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work."⁷⁶

Paul was encouraging generous givers and was not using pressure as a way to give. God welcomes cheerful givers; the blessings will follow. Know that nothing that we contribute to the

70. Acts 5:11; 8:1; 11:22; 12:1, 5.

71. Acts 13:1.

72. Acts 14:23.

73. Acts 14:41, 16:5.

74. Eph 5:19-20.

75. 1 Cor 6:1-2.

76. 2 Cor 9:6-8.

kingdom of God was not given to us by Him. We simply act in obedience to God's laws and precepts in giving to the ministry of the church. The equipping pastor will preach and teach the Word of God so that believers will be equipped to reach out to the world in evangelism and discipleship. Paul asserts this: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work."⁷⁷ Our teaching and preaching are to be biblical. The Bible has all that the equipping pastor needs to shape the life of believers to be what God wants them to be. Paul insists on the importance of preaching the Word when he instructs Timothy to preach the Word. Paul argues,

Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.⁷⁸

Christians in the 21st century are dealing with the problems Paul was referring to when he told Timothy that people will want to hear what their hearts desire to hear, to make them feel good. He instructed Timothy to preach the Word in and out of season to rebuke, correct, and to encourage when necessary. Paul laid out the different components of worship that should take place when we gather to worship God. Our worship matters to God. Pastors need to speak words that will be uplifting to God and to one another. Christians need to carefully set aside an offering on the first day of the week according to their income. Followers of Jesus need to give generously and preach and teach the word of God on all occasions, favorable or not.

77. 2 Tim 3:16-17.

78. 2 Tim 4:2-3.

Theology of Leadership

The church planters or pastors need to understand the role they are called to play in the vineyard of the Master Equipper, God. When the task is approached with an attitude that is right from the beginning, there is no doubt that the results will be significant. The church planters and pastors should understand that they are managers and not owners of the ministry entrusted to them. With that attitude or understanding, they will work tirelessly to train and equip the whole body of believers so that they can embrace the vision and mission of the church and play their unique role. Most ministries of the church rest on the shoulders of trained volunteers. It would be nearly impossible to execute all the facets of ministry alone with the handful of paid staff that the church can afford financially.

Church planters and pastors must acknowledge their inadequacies or limitations to do the work of the Lord, because God will provide. It was the case for Moses when he was reluctant to obey God's mandate for him to go and deliver the people of Israel from their oppressors. God provided Aaron to supplement the eloquence issue presented by Moses to speak to the people the word that the Lord will dictate to him. The Master Equipper made provisions to empower and equip those He sent in the field.⁷⁹ In Exodus 4:10-17, we see the reluctance of Moses to respond, and he was engaged in a dispute with God by laying out the reasons why he was not a good candidate for the assignments. Moses' excuses were that he was slow in speech and tongue, he was never an eloquent speaker, as if God did not know who Moses was and what he was capable of doing. God reasoned with Moses about what He created mankind with—mouths and tongues. He reminded Moses that He is the God who made them either deaf or mute. He is the God who gave them either sight or make them blind. He commanded Moses to go, with the promise that

⁷⁹. Exod 4:10-17.

He would help him speak and would teach him what to say. Moses categorically refused the mission by deferring it to someone else. God did not ignore the concerns presented by Moses in making the case for his refusal to go. However, God insisted Moses go on the mission, and He instructed him about the provisions he already made to overcome the obstacles Moses presented. This is an example for church planters and leaders not to worry about the challenges that they will face in the exercise of their duties. God equipped and empowered Moses with all the necessary tools to execute the mission he was entrusted with.

The church planters and pastors must be effectively equipped to empower others for ministry. They should serve as models for their congregants, embodying servant leadership and providing a visible example of how to lead and serve.

Paul Stevens and Phil Collins avow, “Those who are leaders must serve those they lead, and only those who serve are fit for leadership.”⁸⁰ This is what Jesus modeled for us when He executed the washing of feet of His disciples. This truth is expressed in the gospel of John 13:15. Stevens and Collins remind us of the leadership model church leaders and pastors are to follow if they aspire to be the leaders God wanted them to be. “Then the LORD said to Moses, ‘See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country.’”⁸¹

The pastor or equipper is an instrument in God’s hands. He made Moses like God to Pharaoh and Aaron as Moses’ prophet. This is a proof that the Master Equipper, God, will

80. R. Paul Stevens and Phil Collins. *The Equipping Pastors: A Systems Approach to Congregational Leadership*. (New York, NY: Alban Institute Publication, 1993) p. 116.

81. Exod 7:1-2.

provide all that is needed for His plan to be fulfilled. God not only sent Moses in the field, but He also gave him instructions to do the mission. The equipping pastor must learn to depend on God for guidance and counsel when she or he feels discouraged and perplexed in distressing situations. It requires obedience and trust. The equipping pastor must keep his or her eyes upon the Master when dealing with matters that appear to be overwhelming to overcome. Jehoshaphat, in his distress, lifted his eyes to heaven and said: “Our God, will you not judge them? For we have no power to face this vast army that is attacking us. We do not know what to do, but our eyes are on you.”⁸²

This should be the attitude of the church planters or pastor when facing the challenges associated with doing ministry, to trust the Master Equipper to lead the way. Surely success is on the way. Jehoshaphat was dealing with a very difficult situation that only God could have handled. He realized how inadequate and insufficient he was with the size of his army in front of this multitude army. He relied on the powerful hands of the Almighty One to come to his rescue, and he turned the battle over to Him who placed him in leadership.

John Maxwell upholds, “Equipping your team compounds over time. Deciding that people on the team are worth equipping and developing is the first step in building a better team. It costs them in energy, money, and time.”⁸³ Equipping the saints is not a one-time proposition. It is an ongoing process that will produce the desired results over time. When a leader is equipped with the right team, the possibility for failure is reduced, and therefore, the expected results are exponential.

82. 2 Chr 20:12.

83. John C. Maxwell. *Equipping 101: What Every Leader Should Know*. (Nashville, TN: Nelson Books, 2003) pp. 16-17.

Jethro, Moses' father-in-law, was very instrumental in the leadership growth of Moses. Jethro listened carefully to his son-in-law to assess and inquire about what Moses had been doing. Jethro praised God and celebrated the accomplishments of Moses in his journey. Jethro then observed Moses' work habit among the people of Israel from morning till evening. He taught the best lesson of mentorship and coaching that Moses ever needed to learn. This is what the account says:

The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?" Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and instructions." Moses' father-in-law replied, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them his decrees and instructions and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties, and tens. Have them serve as judges for the people at all times but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied." Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves.⁸⁴

Jethro, in his observation, noticed that Moses was operating alone. He questioned the work pattern of Moses and apparently, Moses might not have known any better way to handle the issues of the people. Moses' management style was hands on, which could easily wear him

84. Exod 18:13-26.

out and lead to burnout. Jethro pointed out the weakness of Moses' leadership style and offered an alternative way to select leaders from the tribes and equip them to support Moses in the execution of his daily tasks. Jethro suggested that Moses delegate the task to leaders among the tribes to share the load. Moses was quick to listen and apply all that Jethro recommended him to do. Note what James wrote years later:

My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires. Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.⁸⁵

The message is addressed to everyone to use his or her listening skills and be slow to speak. In listening, everyone will be rescued from negative results. The passage instructs us not to merely listen to the Word, but to practice what it says. It will yield blessings and freedom from the daily yoke. Then, Moses would handle the most complex matters. Church planters and pastors need to emulate this style of mentorship and coaching to be effective in ministry. This is exactly what Moses needed to hear from someone who had the experience and possibly went that route before him to share some of his wisdom.

Paul commands Timothy to train leaders in 2 Timothy 2:2, which is the principle of reproduction, whereby the trainee trains others to do the same. In expressing the idea of what good leadership looks like, Aubrey Malphurs and Will Mancini suggest, “The mark of good leadership is that they continually develop leaders at every level of the ministry who will take the

85. Jas 1:19-25.

organization well into the future.”⁸⁶ Malphurs and Mancini were focusing on the future role that these leaders can play in the ministry as time passes. The results of developing the leadership potential in others for ministry cannot be measured, but the return on investment could be substantial or exponential. The evaluation of leadership development outcomes, as suggested by Malphurs, involves assessing the ability of leaders to consistently cultivate and develop other leaders across all levels of the ministry. The mark of good leadership, as per Malphurs, lies in the ongoing investment in leadership development, ensuring that the organization is well-equipped for the future. In measuring the results of this leadership development, it is essential to focus on the capacity of newly developed leaders to contribute effectively to the ministry over time. While the immediate results of leadership development may not be easily quantifiable, the return on investment in terms of long-term impact can be substantial and even exponential. Success can be gauged by the sustained growth and effectiveness of the organization, the ability of leaders to navigate challenges, and the overall health and vitality of the ministry. Key performance indicators may include the successful implementation of strategic initiatives, increased engagement of team members, and the ability of emerging leaders to assume greater responsibilities.

Furthermore, the impact of leadership development can be observed in the organizational culture, where a culture of mentorship, collaboration, and continuous learning is fostered. The development of leadership potential in others contributes not only to immediate goals but also to the resilience and adaptability of the ministry in the face of future challenges. Therefore, while quantitative measurements may be challenging, qualitative indicators such as organizational

86. Aubrey Malphurs and Will Mancini. *Building Leaders: Blueprints For Developing Leadership at Every Level Of Your Church*. (Grand Rapids, MI: Baker Books, 2004) p. 26.

culture, leadership adaptability, and the sustained growth of the ministry offer valuable insights into the success of leadership development efforts.

Malphurs defines leadership development as “the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”⁸⁷ The point is that leaders can be developed to reach their potential. This is where the equipping pastor will be a catalyst in using his or her emotional intelligence skills to understand the congregation, to identify those leaders and use them as an integral part of the ministry. Jane L. Fryar suggests:

In the church, this equipping includes a thorough grounding in God’s word and, in particular, the fundamentals of law and Gospel theology. It also includes elements of accountability. Equipping others by sharing power with them—the power to make a difference can achieve awesome results, especially when groups of followers are equipped in this way and then urged to tackle challenging problems.⁸⁸

Marva Mitchell states this regarding kingdom priority: “Shifting the spotlight of ministry from the few to the whole body. We must equip and empower the whole body in the ministry of the head. To restore the village, it will take corporate effort—a team rather than an individual, a symphony rather than a solo.”⁸⁹ EP must know their role and position in the organization that they are called to lead.

The way one approaches ministry is critically important. The church planters or pastors must know who the owner is, and the role they are called to play as manager of God’s resources entrusted to them. When there was an issue with the distribution of the church’s resources, the apostles could not ignore the problem. They needed to exhibit leadership to provide appropriate

87. Malphurs, and Mancini, p. 23.

88. Jane L. Fryar. *Servant Leadership: Setting Leaders Free*. (Saint Louis, MO: Concordia Publishing House, 2001) pp. 65-66.

89. Mitchell, p. 61.

solutions so that the ministry of the Word was not neglected, and the issue was not as important to get their attention. They appointed seven men to address the matter so that they could focus on the ministry of teaching the Word as stipulated in the book of Acts.⁹⁰

Pastors are stewarding the resources of God. It involves the Word of God, the people, the gifts and talents, the finance, and the assets entrusted to them. In other words, pastors are called to manage the wealth of the master. April, Kukard and Peters, in their book *Steward Leadership: A Maturational Perspective*, refer to stewardship as “a model that views the primary identity and role of a leader as one who is a steward managing the resources of another that are entrusted into his or her care.”⁹¹ April states this of his inheritance of a business: “I have become a planter steward—sowing resources and patiently nurturing the business to reach its optimal performance. The ability of a steward to predict, strategize, plan, and execute well is crucial to the survival of the business beyond his stewardship.”⁹² The church planters or pastors, as stewards of resources, must be prepared to leave what they were entrusted with in a better place beyond their lifetime. They must see that the entity will outlive the steward and prepare an army of steward leaders to carry on the task beyond the purview of the equipper.

In the parable of talents, the master evaluated three of his servants and, as he departed for a period, he entrusted each of them with some of his assets to manage in his absence according to their ability.⁹³ He expected them to manage those resources so there would be a return on his investments. The equipping pastor must keep in mind that he or she will have to give an account

90. Acts 6:2-5.

91. Kurt April, Julia Kukard, and Kai Peters. *Steward Leadership: A Maturational Perspective*. (Cape Town, South Africa: UCT Press, 2013) p. 6.

92. April, Kukard, and Peters, pp. 51-52.

93. Matt 25:14-30.

of how she or he managed the assets entrusted by the Master. The Master Equipper is God. He has enriched us in every way—speech, and knowledge. He provided us with all spiritual gifts, and nothing is lacking. His faithfulness keeps us firm to the end.

Theology of Equipping Haitian Pastors for Long-Term Ministry

Equipping Haitian pastors for long-term ministry is a necessity for the survival of the church in the Haitian community. There are a lot of unmet needs that Haitian pastors are struggling with due to lack of resources. Haitian pastors need,

- leadership development trainings for leaders of various ministries
- trained volunteers in technology and social media
- musicians
- training on how to deal with financial challenges
- a suitable, permanent, and affordable place of worship
- reliable board members to help carry the load of ministry.

Pastors, like any other individuals or leaders, benefit from a range of expertise beyond just their spiritual roles. Pastors, like anyone else, may encounter challenges that require specialized knowledge. Pastors often need additional skills in counseling, legal matters, finance, engineering, real estate, and other areas to navigate the complexities that may arise in the course of their ministry. Pastors, like anyone else, may encounter challenges that require specialized knowledge. To overcome these challenges, pastors need to be provided with the necessary tools to equip themselves so that they can train others to play an active role in the ministry. It is critically important for pastors to access various professional services and tools available to them to effectively manage the challenges that may arise in the life of the ministry.

Paul says,

So, Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.⁹⁴

This statement highlights the idea that Christ gave various roles—apostles, prophets, evangelists, pastors, and teachers—to equip people for works of service. This suggests a holistic view of ministry that goes beyond just spiritual guidance. Pastors are encouraged to equip themselves and then train others to actively participate in the ministry. This further implies a commitment to ongoing learning, development, and the passing on of knowledge and skills to others within the faith community.

As the head of the church, Christ Himself sets the example for the church leaders to follow. He understood the need of the church to have trained and equipped leaders, and provided the apostles, the prophets, the evangelists, the pastors, and teachers to equip His people for service so that spiritual growth of the believers may flourish. The equipping is an ongoing process, not a weekend seminar or a three-month program, but rather a long-term training and implementation that should be front and center of every church planting initiative for resiliency. Formation is an essential part of the equipping that church leaders should emphasize on so that the Body of Christ is well cared for and grow in maturity in Christ. Formation should be modeled by the teaching pastors and equippers for others to emulate. It takes practices so that the environment would dictate that this is how this ministry intends to operate to sustain itself in the long run. This cannot be the work of one individual—the pastor. There must be a group of people trained for that purpose so that the pastor can focus on the supervising, supporting, and providing needed resources for the edification of the saints. Equipping leaders with the necessary tools will

94. Eph 4:11-13.

encourage others in the ministry to identify their gifts and talents and match them to that area of strength to use them for the glory of God. The goal is to achieve unity in faith and knowledge, leading to the maturity and fullness of Christ. This suggests that the varied skills and services mentioned are seen as contributing to the overall growth and well-being of the faith community.

The pastor needs to make every effort to use what was instilled in him or her so that those learnings are not lost. To implement what was learned from those trainings, the pastor must observe and identify those volunteers with specific gifts and place them in a ministry to use those gifts and make sure that they are provided with the tools and supports to succeed in the assigned responsibilities.⁹⁵ It does not make good stewardship sense to train others and not place them in service. This is where the managerial skills of the pastor would be effective in delegating the various aspects of ministry to those with the capacity to do them. It is God's desire to see the equipped grow to maturity. Malphurs provides this definition of staff team as "two or more gifted, competent, spiritual leaders who have committed to serve together to accomplish the church's disciple-making mission."⁹⁶ The equippers must train their lay leaders to lead their congregations as they do the ministry-leadership development. Malphurs' definition indicates that the equipper needs to recruit gifted individuals who are competent and spiritually mature who commit to serve not as lone ranger, but as part of a team to do the work of ministry. This is an ongoing endeavor that should be part of the church's culture to be effective in ministry. To that effect, the apostle Paul emphasizes that the servant of God needs to be equipped for work of ministry. In 2 Timothy 3, we read: "All Scripture is God-breathed and is useful for teaching,

95. 2 Pet 1:3-15.

96. Aubrey Malphurs. *The Nuts and Bolts of Church Planting: A Guide for Starting Any Kind of Church*. (Grand Rapids, MI: Baker Books, 2011) p. 160.

rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.”⁹⁷

This is an indication that believers need to be trained to be equipped for every good work. There is no other alternative for long-term ministry in Haitian church if the pastor does not devote a portion of his or her time to teaching, training, and developing leaders for ministry. Pastors need to create an environment for learning and growth so that the whole body may reach its level of maturity in Christ. The particularity about Haitian pastors in this context may lie in the acknowledgment of their need for a diverse skill set and professional support to effectively lead and address the challenges within their ministries, aligning with the broader biblical principle of equipping and building up the Body of Christ.

J. R. Woodward upholds, “When equippers understand that the chief aim of a church is to ‘make room for good things to run wild,’ they will also need to operate as overseers, helping to bring a sense of synergy to the congregation on mission... like air traffic controller, while at the same time allowing the wind of the Spirit to blow freely.”⁹⁸

In Hebrew 13, we read,

Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.⁹⁹

Here, the author was pronouncing a blessing that the God of peace will do His part in those being equipped for ministry to be pleasing to Him. The equipper will equip, but Christ, through the

97. 2 Tim 3:16-17.

98. J.R. Woodward. *Creating A Missional Culture: Equipping the Church for the Sake of the World*. (Downers Grove, IL: Intervarsity Press, 2012) pp. 199-200.

99. Heb 13:21-21.

Holy Spirit, will transform those teaching and training for His glory. The one being equipped must be ready to make a defense to anyone who ask about the hope that is in you.¹⁰⁰

The equipper must foster an environment within the church where apprentices and budding equippers are encouraged and enabled so that the church can reach its potential and climax when it comes to equipping others for ministry. Stevens and Collins affirm that healthy independence “involves teaching and modeling interdependence and allowing people to minister to the leaders.... equippers should exegete the community by recognizing giftedness, helping people to sound their own dreams and visions, as well as helping others affirm the contributions of each and every member.”¹⁰¹

Emotional intelligence is defined as

the ability to be in touch with one’s emotions to the point where feelings can be identified, understood, and then used in social interactions. It provides the ability to read and pick up nonverbal communications, which is benefit to everyone. The equippers must be emotionally intelligent to understand the people they are leading so that they can guide them in the right direction for the unification and the spiritual health of the body of Christ.¹⁰²

Therefore, to be emotionally intelligent requires that the pastor is equipped with the capacity to understand both his or her personal emotions and that of others he or she is leading. Woodward argues that “Equippers are servants who understand they are ministers to other ministers, helping each disciple fulfill his or her ministry in the church and in the world for the sake of the world.”¹⁰³

100. 1 Pet 3:15.

101. Stevens and Collins, pp. 128-129.

102. <https://www.helpguide.org/articles/mental-health/emotional-intelligence-eq.htm>

103. Woodward, p. 207.

In his gospel, Luke reports a scenario that is worth reading intentionally. It says:

“Suppose one of you wants to build a tower. Won’t you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, ‘This person began to build and wasn’t able to finish.’”¹⁰⁴ The emphasis is placed on planning and budgeting to make an evaluation of the feasibility of the project before you engage in it. It requires that you assess what it will cost from start to finish. It demands that a prudent manager make a conscious decision as to where the funding for the construction will come from. The manager either has the available funds for the construction or the approval of a bank to finance the construction. If you do not do your due diligence, others will ridicule the manager for being reckless and shrewd for undertaking a project without the wherewithal to bring it to completion. Others will not hire this manager because of failure to make an impression. Others will question the mental fitness of this manager to be entrusted with an important task.

The passage in Luke 14 also talks about planning and execution. Jesus says:

Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace.¹⁰⁵

This passage appeals to our ability to assess, to evaluate the capacity of the army to make a valid conclusion as to whether one king has the capacity to go to war with an army that is twice the size of his army. The passage questions the fitness of the king to put the lives of the men that are at his disposal in danger. The king must consult with his commanders, generals, and counselors

104. Luke 14:28-30.

105. Luke 14: 31-32.

to arrive at a decision that will benefit the nation and at the same time save lives and wealth. It would be foolish to wage war without considering the might of the enemy and doing a complete assessment of his army to confront the enemy. This is an illustration for church leaders to assess their needs prior to embarking in church planting so that the ministry will not undergo unnecessary roadblock as they launch the ministry.

Conclusion

As God equipped Moses with Aaron and his staff to lead the stiff-necked people of Israel, He remains faithful to those called into ministry. Just as He fulfilled His promises to be with Joshua and granted victory over the Canaanites, God is unwavering in His covenant with those He placed in leadership roles in the ministry. His compassion, ever fresh each morning, assures that He will provide the necessary courage,¹⁰⁶ to empower Haitian pastors for the tasks appointed to them.

The apostle Paul's words echo the truth that God abundantly blesses His servants, providing all that is needed for every good work. God's providence extends to the calling of pastors, ensuring provisions to overcome challenges in their ministry. His goal is for pastors to excel in every aspect, empowering them to equip and edify His people, the church. The promise of His constant presence, provision, and enabling grace holds true, urging pastors to place their trust in God's unwavering promises.

In the preceding chapters, the author of this thesis-project presented a theological foundation for the church, delving into biblical passages from both the OT and NT. He argued for biblical leadership principles and advocated for the long-term equipping of Haitian pastors in

106. Lam 3:22-23.

NA. In the transition to chapter three, the exploration continues with a comprehensive review of books and articles pertinent to the effective equipping of pastors for sustained ministry.

CHAPTER THREE

LITERATURE REVIEW

Introduction

Launching a church with limited financial resources requires strategic planning. In the realm of ecclesiastical organizations, the dynamic interplay between effective strategic planning and successful pastoral leadership plays a crucial role in fostering growth, sustainability, and mission accomplishment. It is vital to prioritize essential needs like having a dedicated core team, leveraging volunteers, and seeking community partnerships for shared resources. Strategic planning involves emphasizing grassroots initiative, creative fundraising, and embracing a sustainable, phased approach to growth. Balancing human needs and financial constraints is also crucial to draw a focus on impactful, cost-effective solutions that align with the mission and values of the church. This literature review will focus on the ministry context, the context of immigrant ministries in general, and the cultural challenges immigrants face to assimilate, integrate, and adapt to a new culture. It will also concentrate on pastoral leadership, team building and management, various styles of church governance, church structure and administration, discipleship and evangelism, church planting and the practical challenges of staffing, budgeting, safety, and facility maintenance. The researcher hopes to address these challenges in this literature review by showcasing the holistic approach needed to navigate the unique ministry landscape in the Haitian diaspora. Equipping Haitian pastors for long-term ministry requires developing a sustainable ministry capable of providing ongoing training in leadership skills, emotional and cultural intelligence, and community building. Equipping

Haitian pastors for long-term ministry requires offering mentorship programs and resources to navigate challenges, ensuring church leaders are well-equipped for the long haul.

Ministry Context

Ministries have much in common across denominations, races, cultures, and nations. Doing ministry, in general, comes with many challenges regardless of who the person is and in whatever ministry context he or she is operating. The public tends to have their perception of the pastors and their family's lifestyle. Congregants often think that the pastor's life must be perfect, trouble-free, and immune from the daily challenges of this world. They forget that the pastor is also human and deals with all the trials and tribulations that others are experiencing daily.

In many instances, pastors feel lonely and operate in isolation because they do not have anyone outside of the church setting to share their personal and ministry challenges. They are afraid that others might become aware of their hidden lifestyle. Pastors portray an image reflecting what others think about them to shield themselves from others. This fake image communicates that everything is under control and that the pastors and their family's lives are in good order.

In *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*, Bob Burns, Tasha Chapman, and Donald Guthrie share what pastors had expressed about their ministry context. Matt Bloom conducted similar research to inquire about pastoral well-being and challenges. Burns, Chapman, and Guthrie write, "One of the unique aspects of pastoral ministry is how it affects and defines all areas of life: work, family, and personal responsibility blur together through the week so that pastors have difficulty distinguishing when they are on and off

duty.”¹ Some of the terms used to describe the job of pastors are “a tough,” “demanding job;” “one that is not always understood or appreciated, and overwhelming.” “The activities of pastors are viewed as taxing, fast-paced, and unrelenting, requiring pastors to multi-task and work longer hours than any other lay leaders.”² The public assumes pastors work only on Sunday because this is the day the pastor delivers the weekly sermon to the congregation.

Bloom agrees with what Burns, Chapman, and Guthrie say about the work of pastors. He argues that “pastoral work is complex, challenging, often arduous, sometimes exhausting, and almost always very important for the lives of church members and communities.”³ Bloom quoted Jack Carroll, who echoed the same sentiment about pastoral work. For Carroll, “pastoral work is more complex than that which transpires in the hour or so a week that many lay people see the pastor in action as she or he leads worship and preaches.”⁴

Burns, Chapman, and Guthrie summarize their findings in five key themes for resilient ministry: “spiritual formation, self-care, emotional and cultural intelligence, marriage and family, leadership and management.”⁵ In sum, the three authors are concerned about the well-being of pastors, namely, thriving and surviving in ministry. Bloom focuses his studies on the following research questions to gather information about the well-being of pastors in ministry: “What are the signature characteristics of well-being for clergy? What factors and conditions foster

1. Bob Burns, Tasha D. Chapman, and Donald C. Guthrie. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*. (Downers Grove, IL: IVP Books, 2013) p. 15.

2. Matt Bloom. *Flourishing in Ministry: How to Cultivate Clergy Wellbeing*. (Lanham, MD: Rowman & Littlefield, 2019) p. x.

3. Bloom, p. x.

4. Bloom, p. x.

5. Burns, Chapman, and Guthrie, p.16.

flourishing, and what factors and conditions impede or diminish it? How does the well-being of clergy and their family change over a lifespan?”⁶

Bloom acknowledged one of the limitations of his study was not having input from pastors serving Black denominations. The most important thing for Bloom is to find out whether a pastor is flourishing in ministry. We must note that there is a gap in both studies. Neither study includes pastors serving Black denominations nor interviews of Haitian pastors about their well-being and the challenges they face in ministry. Equipping Haitian pastors for long-term ministry should incorporate in their practices all the areas mentioned by Bloom, Burns, Chapman, and Guthrie, aiming to address the basic needs of pastors so that they may flourish.

Burns, Chapman, and Guthrie define spiritual formation as the ongoing process of maturing as a Christian, both personally and interpersonally. They further argue that “this is the first thing pastors must be aware of to survive for the long haul. The spiritual growth of a pastor should be a priority.”⁷ Bloom speaks of pastoral formation differently. He argues that “becoming a pastor begins with a complex, integrated life narrative, and it is on that rock-firm foundation that an authentic pastoral identity is formed. Becoming an authentic pastor begins with knowing who one is as a person.”⁸ Burns, Chapman, and Guthrie focus on the spiritual formation of the pastor in this section. At the same time, Bloom emphasizes the need for self-identity until the pastor is formed to what God intended for the pastor to be. This integrated life narrative also implies the spiritual growth and maturity that Burns, Chapman, and Guthrie referred to. For Burns, Chapman, and Guthrie, the pastor’s spiritual growth is a never-ending process that should

6. Bloom, pp. xi-xii.

7. Burns, Chapman, and Guthrie, pp. 19, 21.

8. Bloom, p. 55.

continue if the pastor is alive. It is not enough that pastors are constantly reading the Bible, preparing Bible study, or writing a sermon for the benefit of others. It has to do with the spiritual formation of the pastor.

Pastors are also encouraged to intentionally pursue self-care if they are serious about long-term ministry. In the words of Peter Brain, “self-care is the wisdom to ensure, as far as humanly possible, a wise and orderly work that conserves and lengthens a pastor’s ministry.”⁹ Self-care can be expressed as having a balanced work schedule, a healthy diet, a regular exercise schedule, a holy lifestyle, reasonable boundaries, separate work and family life, and a consistent sabbath. Bloom uses the term “well-being” to address not only the care of self but also the care of others. He maintains that “there are certainly important responsibilities each of us has for our well-being, but there are also important responsibilities each of us has for each other’s well-being.”¹⁰ Burns, Chapman, and Guthrie focused mainly on the self-care of caregivers who usually neglect their own care to benefit those they serve. Bloom goes further to say that to flourish, the pastor should focus not only on self-care but also on the care of others. For Burns, Chapman, and Guthrie the care of others is already a priority, but self-care is always the forgotten aspect that pastors must be aware of. The assumption is that caring for others is already part of the pastor’s daily responsibilities. Bloom agrees with Burns, Chapman, and Guthrie; he simply spells out what well-being entails for pastors. “Part of the pastoral well-being includes the compatibility between a pastor and the ministry context she or he serves.”¹¹ The alignment of duties is emphasized in the chapter on well-being. Bloom adds: “It is challenging for one person

9. Burns, Chapman, and Guthrie, p. 21.

10. Bloom, p. 3.

11. Bloom, p. 8.

to possess the 64 competencies needed to perform every duty and responsibility of their pastoral role.”¹² An analysis of the job of a local pastor led to this conclusion: “The job of a pastor is complex, varied, and impactful.”¹³ Congregants have high expectations of their pastors. Bloom suggests that pastors should assess their strengths and weaknesses to see what they have mastered, and which strengths are being developed and lacking. The needs of the pastor’s family must be a priority for the pastor to be in good health and flourish.

Most Haitian pastors are dealing with financial challenges; however, they do not want to share their struggles with others because they fear reality will reflect poorly on the ministry they hold dearly. Bloom indicates that “churches do have many different and important ministries that take precedence when it comes to financial decisions...Few if any of these ministry’s needs are more important than ensuring the church’s pastor and the pastor’s family have sufficient, not just adequate financial resources.”¹⁴ Pastors often use credit cards to compensate for the lack of cash but cannot pay off the balance each month. As a result, they accumulate more and more debt, which is very stressful. Bloom affirms that:

His studies of many other professions provide compelling evidence that financial challenges can be detrimental to well-being. He says that when financial resources are insufficient to meet daily living needs, life is very challenging. Physical health is jeopardized. Stress levels increase dramatically as worries about making ends meet increase, and the pastor must spend more time on money-related matters instead of activities that boost well-being.¹⁵

Value alignment is also essential for the pastor to flourish. Bloom asserts, “Value alignment matters most because values, beliefs, and moral convictions are an essential part of a

12. Bloom, p. 9.

13. Bloom, p. 9.

14. Bloom, p. 110.

15. Bloom, pp. 109-110.

pastor's identity."¹⁶ The love of ministry and the pursuit of excellence in responding to the call motivate pastors to invest as much time, talent, and treasure as they can to please God and the people they are serving. Most of the time pastors abandon or neglect their families. Burns, Chapman, and Guthrie, as well as Bloom encourage pastors to focus on self-care if they are serious about their well-being and that of others, about thriving, and if they are serious about resilience in ministry.

To survive and thrive in ministry, pastors should be emotionally and culturally intelligent. Pastors must be equipped to manage their own emotions and empathize with others so that they can discern what other people are going through. With the ability to understand others, pastors are empowered and equipped to respond accurately to the needs of others in their situations. Pastors need to be good listeners to hear what others are thinking and saying as they share the pains and sorrows, they are experiencing in life.

Being culturally intelligent indicates that the pastor can recognize and adapt to different cultural contexts. Burns, Chapman, and Guthrie assert:

Cultural intelligence requires an understanding and appreciation of current contextual forces as well as the cultural background of oneself and others. It involves an awareness of ethnic, geographical, socio-economic, educational, and generational differences and the implications of those differences on one's perspective and behavior.¹⁷

Bloom stresses the importance of "meaning systems." Meaning systems arise from having core life values and beliefs that give direction to our lives and set ideals for the kind of person we should strive to become. Our meaning is like our life's Global Positioning System (GPS). Bloom argues that,

People vary in terms of the clarity and strength of their meaning system. Some people know what they believe, and why they believe those things, and strive to live those

16. Bloom, p.12.

17. Burns, Chapman, and Guthrie, p. 24.

beliefs in their daily lives. Their meaning systems are clear and strong, and therefore they shape how they view themselves, how they interact with other people, and how they live and act within the larger world around them.¹⁸

In the Haitian context, the concept of a “meaning system” can be particularly relevant and significant. Haiti, as a country, has a rich cultural and historical background, shaped by a unique blend of African, indigenous, and European influences. The people of Haiti often draw upon their cultural and religious beliefs as a source of meaning and direction in their lives. Bloom's emphasis on “meaning systems” aligns with the idea that individuals derive purpose and guidance from their core life values and beliefs. In Haiti, where spirituality and community play crucial roles, these “meaning systems” are often deeply rooted in religious and cultural traditions. For many Haitians, Vodou (or Voodoo) is a prominent aspect of their meaning system. Vodou is not just a religion but a way of life, influencing everything from daily practices to social interactions. It provides a framework of beliefs and values that guide individuals in understanding their purpose, relationships, and responsibilities within the community. The veneration of ancestors and spirits in Vodou reflects a sense of continuity and interconnectedness, contributing to a comprehensive meaning system.

Furthermore, the historical context of Haiti, marked by a successful slave rebellion leading to independence, has shaped a collective identity grounded in resilience, pride, and the pursuit of freedom. This historical narrative forms a crucial part of the “meaning system” for many Haitians, influencing their aspirations and the values they pass down through generations. In essence, the “meaning system” in the Haitian context is intricately linked to cultural, religious, and historical factors. It serves as a guiding force, much like a life GPS, providing individuals with a sense of direction, purpose, and identity amid various challenges and changes.

18. Bloom, p. 44.

Understanding and respecting these “meaning systems” is essential for anyone seeking to engage with the Haitian community in a meaningful and culturally sensitive way.

The well-being of pastors depends on the level of support available to them to deal with the ups and downs of work life. They need a trusting relationship with the employer that cares for them and what they do. They need to be able to rely on friends and mentors. They need a caring community of people who will support them in the joys and sorrows of their work and vice versa. Most of the time, pastors work more than 50 hours per week. Bloom notes that,

Most congregants are not aware that their pastor has a full-time job which requires them to put in more than the standard 40 hours each week. They assume that Sunday is the only day that their pastor works, and they are under the impression that their pastors should be available to them even after regular hours.¹⁹

To avoid competition between the pastor’s spouse, children, and extended family members, pastors need to focus on the spiritual and relational health of their family. Many pastors view their family requirements as an afterthought to the benefit of others. In other words, they inadvertently prioritize the well-being of the congregation over that of their family. Serving others does not relieve pastors from their family responsibilities as their first and foremost mini church entrusted to their care. It is a sin to neglect the family. Pastors will never have enough time to satisfy the demands of their congregation. Pastors need to be aware that their spouses and children have only one human spouse and father to provide, protect, pray, guide, and counsel them. No one should miss the opportunity to focus on the needs of the family.

Bloom draws three significant conclusions: “Work-family challenges are a major source of stress and a major detriment to well-being for most workers and professionals; very few organizations are addressing these issues; workers cannot solve work-family problems on their

19. Bloom, p. 49.

own, they need the help of their work organizations.”²⁰ For a pastor to be thoroughly equipped for long-term ministry, it is necessary to have a balance of family life and work life. Even though pastors are committed to excellence in the execution of their calling, this cannot be done at the expense of their family. A father or mother absent from the life of the family is inexcusable and possibly a missed opportunity to minister to the family when most needed. The starting point in addressing this issue is to acknowledge that there is a problem that requires a solution. Pastors need to make a conscious assessment of their work-life balance and realize that while the work of ministry is a priority, it does not justify neglecting the family.

In the book *Emotional Intelligence for Religious Leaders*, John West, Roy Oswald, and Nadyne Guzmán provide this word of advice to pastors who are struggling with this issue of work-family life: “The needs of a pastor’s family must be a priority in ministry. In placing the needs of the family first, the home life of the pastor becomes balanced and in alignment.”²¹ This is a matter of self-first, then others, and not the other way around. Bloom shares the experience of John, a pastor who is learning to take advantage of less busy times at work by spending more time with his family. This comes after becoming aware of how destructive his work habits were affecting the family. Bloom adds that “a pastor must flourish both at home and at work to have a balanced work-family life. It will be a gift to pastors if they can model that kind of life for the church family to imitate. The whole congregation will be transformed into a community that values and nurtures a balanced work-family lifestyle.”²²

20. Bloom, p. 48.

21. John Lee West, Roy M. Oswald, and Nadyne Guzmán. *Emotional Intelligence for Religious Leaders*. (Lanham. MD: Rowman & Littlefield, 2018) p. 62.

22. Bloom, pp. 51-52.

In a changing church context, pastors in the Haitian community are dealing with many challenges. It is challenging when a pastor is raised in a culture immersed in the ways Haitians understand and do ministry. When migrating to the US, one of the first challenges for church leaders is learning to navigate the new system (i.e., Haitian American or Haitian Canadian). Research is needed to identify the personal challenges Haitian clergy are facing or have endured in ministry. With the scarce resources that many Haitian pastors are experiencing, time is not always enough for them to complete their daily duties. Most of the time, the lack of resources has to do with the fact that the pastor is bi-vocational and that there are not enough volunteers to support pastors in executing their pastoral duties. Taking a sabbath day or vacation is seen as a luxury instead of a standard for many of them.

Moreover, the fear of the unknown and the lack of trust in others make it even harder for a Haitian pastor to take a two-week vacation without profoundly engaging in the ministry, even at a distance, while on vacation. Such a condition would inevitably lead to burnout. Haitian pastors need to focus on the areas that Burns, Chapman, and Guthrie highlighted: The need for spiritual formation and self-care, focus on marriage and family, emotional and cultural intelligence, and the need to know that leadership and management are essential parts of the pastor's responsibilities if they want to thrive and be resilient in ministry. Haitian pastors need to build the habit of taking a sabbath to rest from their pastoral duties to replenish so they can be more productive and effective in ministry.

The following section focuses on the context of the immigration ministry. We will explore some theses reflecting the challenges migrants face as they transition from their country of origin to NA.

Context of Immigration Ministries in General

To start a church, a pastor must inquire about religious organizations' legal requirements. It will be an essential step for a pastor to become aware of the regulations imposed by state and federal authorities for the church's operation and the zoning laws regulating gathering in assembly in a particular neighborhood. A pastor with theological training from Haiti must overcome many barriers to assimilate in the system in NA that is foreign in most aspects. From a cultural perspective, the pastor hesitates to ask another colleague for guidance because of the fear of rejection or the perceived threat of encroaching upon their territory with an intruding congregation.

To start a church officially, identifying a place of worship suitable to host the ministry is one of the most difficult challenges to overcome. Identifying and recruiting the exemplary volunteers and staff for different aspects of ministry have become some of the most daunting tasks for a pastor. It is a rare commodity for the Haitian pastors to secure adequate finances to get started. The need to acquire musical instruments and accessories and the need to hire able and willing technicians to operate the system are very taxing for the pastor. Another pressing need is to provide transportation for those who do not have vehicles and live a few miles away of the place of worship. While there may be some exceptions, it is tough for a Haitian pastor to start a well-structured church in NA due to the many barriers mentioned above.

Doing ministry in a new country comes with many sets of challenges. To migrate to the US, an individual must go through the process and protocol of immigration established by the US government. It entails securing a visa or receiving a package granting the recipient the right to a green card, which allows that individual to live in the US and take advantage of all the rights afforded the cardholder. On this journey, the immigrant separates from friends and family to the

host country. There is no specific time to reconnect with them, and there are the new challenges of making new friends, adapting, and navigating the new system.

Brittany Ingrid Pradere, in her dissertation, shares the experiences of her mother in the 1970's, who had to sell their primary residence and other valuable possessions to secure a visa to immigrate to the US. Pradere was motivated to write her dissertation to talk about the many challenges and sacrifices that her mother endured when faced with the dilemma of leaving her spouse and their three children behind or pursuing the hope of a better life for herself in a different country. It was very challenging for Pradere's mother to adjust to the realities of being an illegal alien with no rights to work in the host country while the loved ones she left behind expected to receive financial support. It was quite a challenge for her. It took 10 years before she was granted legal permanent resident status. She then applied for the family to reunite with her after a long period of living in isolation and loneliness and the other stressful factors associated with being an illegal immigrant.²³

Pradere examined the history of the immigration laws in the US from the Immigration and Naturalization Act of 1790 to Deferred Action of Childhood Arrivals of 2012.²⁴ She wrote about the relationship between Haiti and the US and the Hart-Cellar Act of 1965. As a result of the Hart-Cellar Act, which abolished the quota system, an influx of Haitians started to migrate in the US. Pradere also explained how the current immigration policies are discriminatory toward Haitian refugees who are seeking asylum and Haitian immigrants in general despite the political unrest, the many natural disasters, and the insecurity that the Haitian population has been

23. Brittany Ingrid Pradere. *Black Migrants Matter: A Narrative Study of the Experiences of Haitian Migrants in the United States*. (Atlanta, GA: Georgia State University, 2021) p. xii.

24. Pradere, pp. 7-12.

plagued by a group of heavily armed gangsters occupying the capital of Haiti. Haitians have been running for their lives due to the many alarming situations mentioned earlier. Upon their arrival in the US, many asylum seekers were sent back to Haiti without the possibility to get their cases heard in court. Individuals from many other nations are treated differently when the Immigration and Custom Enforcement intercept migrants that are seeking asylum. She further notes that,

A review of the literature shows that Black migrants are often left out of the immigration conversation in the US, although they experience the gamut of the immigration system. Haitians have a particular and nuanced history with and within the US that colors their migration experiences and may leave them vulnerable to increased discrimination and abuse while navigating this system. Very little research centers Black migrants broadly, and Haitian migrants specifically.²⁵

Juanita Barnett also reviewed the history of Haitian migration to the US and Canada since 1958. She discussed the laws affecting Haitian immigrants and the difficulties they had to endure to be admitted and gain legal status. Barnett showed the increase of Haitian immigrants from 1958 to 2010. She asserted that "according to the 2010 census, more Haitian immigrants live in New York, Florida and MA than other states."²⁶

Both Pradere and Barnett pointed out challenges that Haitian immigrants must overcome when they decide to leave their country of origin to come to America. In addition to the ones they name, there are many other challenges that probably receive less attention. For example, some migrants had to risk their lives to travel in an unsecured boat with no guarantee that they would reach their destination. Some others had to cross dangerous rivers with many children, and when confronted with the vagueness of the river, they were forced to choose between letting go

25. Pradere, p. 18.

26. Juanita D. Barnett. *Examining the Lived Experiences of Acculturation Among Haitian Immigrants Living in the United States: An Interpretative Phenomenological Analysis*. (Auburn, AL: Auburn University, 2018) pp. 2-4.

one of the children or risking perishing the whole family. Some of them report traveling in forests where they were exposed to wild animals or bandits. They also note that they witnessed the rape of their daughters and spouses by criminals and were powerless to defend themselves. For many, it is a perilous and challenging journey to experience.

In her dissertation, Natasha Swann shares her immigration experiences when she was admitted to a doctoral program at the University of South Florida. She had to make a tough decision to leave behind her husband so that he could work and support her and her three young daughters. She also travelled with her mother to assist with her children while attending school in the US. She writes that it was very stressful at times to adjust to the new realities that she faced, with classmates that were not from the same culture. She also shared the challenges that her daughters had to endure with classmates in the US due to the color of their skin. She experienced loneliness and nostalgia regarding the choices of restaurants and food that are nothing like home. Swann shared her personal experience as an immigrant in the US,

I had bittersweet moments of adjusting as I experienced acculturative stress that at times made me feel alone and isolated, often desiring a sense of belonging. There were moments when I became acutely aware that I was Black, foreign, and female and in some ways a single mother in the US. There were times when I sensed the subtle micro-racial aggression and other occasions when I experienced overt racism that left me speechless. I tried my best to distract, hide and shelter my children from this. I would do an excellent job until the day one of my daughters came home in tears, broken and hurt because one of her friends told her she no longer wanted to play with her because she was Black.²⁷

Swann's experiences are not different to what Haitian immigrants had to face, if not worse, given the language barrier that the Haitian migrant must overcome. Haitian immigrants had similar experiences with what Swann described. In addition to language and cultural

27. Natasha Swann. *A Multimodal Literacy Exploration: Lived Experiences of Haitian Immigrant Adolescent Girls in The Bahamas*. (2021) pp. 3-4.

challenges, the immigrants need legal assistance to ensure they follow the proper process to obtain Social Security and their green card.

Juanita Dalvery Barnett, in her dissertation, writes,

When Haitian immigrants migrate to the US, they experience a marginalized status, racial discrimination, poverty, acculturative stress, linguistic challenges, and many other challenges all contributing to poor mental health outcomes and lowered quality of life. Haitian immigrants experience many challenges in the US that is typical for any immigrant population but may also experience even more challenging experiences as they now have several minority statuses.²⁸

Both Swann and Barnett demonstrated the challenges associated with immigrants trying to adjust to the host country and assimilate to the host country's culture while retaining culture of their country of origin. The primary language of the Haitian community is French with a dialect of Haitian Creole. Language is one of the first barriers among many other challenges that immigrants must deal with. Upon arriving in the destination country, the individual will experience cultural shock, feel isolated from their loved ones, and have difficulty communicating in the host country's language. It becomes essential that the newly arrived person find a resource that provides language classes and cultural assimilation programs and provides the guidance necessary to assist immigrants in adapting to their new surroundings.

Swann highlights some of the reasons forcing Haitians to flee their home country to other countries, including Bahamas, Dominican Republic, Cuba, Canada, France, and the US. Among other things, she mentions political dictatorship, socio-economic instability, and natural disasters.²⁹ Pradere, in the same manner, notes some of the reasons why Haitians left their homeland. She calls it push and pull factors. The push factors may include lack of jobs, poverty,

28. Barnett, p .16.

29. Swann, p. 7.

civil strife, war, political and religious persecution, and environmental issues. The pull factors include higher standards of living, higher wages, labor demand, or political and religious freedom.³⁰ Pradere underlines some of the same themes that Swann uses to explain why Haitian people are migrating. Some common themes include political persecution, natural disasters, abject poverty, and lack of access to necessities such as clean water and housing. This has been the reality of the Haitian population for so many years.

Newly arrived immigrants must settle in the host country and have access to social services such as housing, healthcare, education, and employment opportunities. Finding community organizations to help them navigate the system significantly facilitates this stage in the migrants' lives. It is vital to find a welcoming center equipped with volunteers to provide the necessary orientation for the immigrant to identify the resources at their disposal.

Upon the completion of the stages above, the immigrants will feel comfortable adapting to the current environment by learning the language of the host country and assimilating to the culture of the new country while at the same time preserving the culture of their home country. This is challenging because many people tend to destroy their home country's culture by adopting the host country's culture. The immigrant will undoubtedly meet, make new friends, and become familiar with what the host country offers them.

Barnett expresses her interest in researching this area because others had not explored it in the field. She notes that "the Haitian population has been challenged with assimilation, race-based trauma, poverty, under-education and healthcare disparities." She stresses "the importance

30. Pradere, p. 3.

of researchers examining how healthcare providers, including counselors, provide effective and culturally competent services to this population.”³¹

The immigrant must integrate with the new system while remaining connected with their home country, friends, and family members. They will participate actively in the new system by paying taxes like everyone else, participating in their community and contributing to improve what existed already. It requires a sense of community and belonging through religious or cultural events, gatherings, and support groups to overcome these challenges. The community must be equipped with advocate leaders to raise the awareness about immigration rights and reform needed for the community. One cannot overemphasize the importance of spiritual support, where church leaders are required to provide spiritual guidance, counseling, and religious services to those seeking them.

There are other challenges that immigrants must deal with. Haitian immigrants have faced various challenges in NA while integrating and navigating the system. Children will be assigned to school where their teachers do not speak their primary language. Their peers for the most part do not understand them as well. To get to a level of comfort requires many years, and this barrier is a stumbling block preventing the rapid progression of the child. The child, in that setting, might have difficulty making new friends capable of communicating and explaining what is happening in class. Another roadblock is the fact that the parents might be limited in their ability to provide the support necessary to assist with homework despite their intellectual capacity.

Song-Chang Rah expressed his concern for immigrants. Rah notes that “to have an idea about an immigrant, one must seek to understand his history before immigrating to the host or

31. Barnett, p. 1.

new country, his economic challenges, his sociological adjustment, and the faith of the immigrant community.” Rah adds, “Faith and the faith community provide a lifeline for the new immigrant.”³² The community needs to be ministered in their language to cope with the sociological changes caused by immigration. This community wants to identify with people who understand their struggles and aspirations. For Rah, the immigrant church becomes the haven where their heart language is the language of norm.

Similarly, Marie Berthonia Antoine, in the first chapter of her thesis, says that spirituality is an integral part of the Haitian identity. Their religious beliefs are also tied to the need to save Haiti. She affirms that it is crucial to maintain the legacy entrusted to the Haitian nation shortly after the Revolution of 1804. The Haitian Revolution of 1804 stands as a beacon of resilience and triumph, marking the first successful slave revolt in the Americas. Fueled by a desire for freedom, the enslaved population led a protracted struggle against French colonial rule. Under the leadership of figures like Toussaint Louverture and Jean Jaques Dessalines, they overcame challenges, achieved independence, and established Haiti as the first Black republic in the world. The historic revolution reshaped the course of history, challenging notions of racial hierarchy and inspiring movements for liberation globally. There is a cultural context associated with the Haitian community. Haitians are very sensitive to their appearance when attending church. The intricate tapestry of Haitian identity weaves together spirituality, historical responsibility post 1804 revolution, and a deep cultural sensitivity, mainly reflected in their appearance at church gatherings. Their understanding and teaching are that because they will worship the Almighty God, they need to conform to the occasion. According to Antoine, this appearance reflects the

32. Soong-Chan Rah. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. (Downers Grove, IL: Intervarsity Press, 2009) p. 165.

Christian character and foundation of a devout Christian. For the Haitian Christian, that appearance sets them apart from others who are not part of the church.³³

Rah writes that “the Korean church is an important arena through which home language and culture are affirmed not only for the first generation but also the succeeding generation as well.”³⁴ This is also true for the Haitian community in NA with their culture and language. To maintain this legacy, there needs to be a community to welcome them, and the church has become the ideal non-threatening place to find that kind of environment. Rah adds that “the Korean immigrant church has been the most stable and coherent institution in the Korean community, providing cultural maintenance of native traditions. The church is not only a spiritual center, but also a center for cultural and social concerns related to language and culture.”³⁵ Rah highlights the role that,

The Korean pastor plays in the life of the immigrants. The pastor serves the role of spiritual leader and social worker simultaneously for the immigrants. Sometimes they are the first line social services to translate for the immigrants with the immigration paperwork. The pastor can be on call for any and all social service needs in the immigrant church community.³⁶

It becomes clear that Haitian church leaders can no longer remain idle when so many migrants are arriving in the US. Over the past five years, there has been a considerable increase in the number of immigrants coming to many states. Many levels of governments got engaged to alleviate the challenges. However, pastors were also compelled to play an active role in what is going on with people from their community with many needs—food, shelter, education,

33. Marie Berthonia Antoine. *The Attrition of Young Adults in Haitian Churches*. (PsyD, Newton, MA: Williams James College, 2019) ProQuest, Dissertation & Theses.

34. Rah, p. 169.

35. Rah, p. 171.

36. Rah, p. 174.

immigration, spiritual, transportation, and so on. Rah stresses that “family problems are dealt with through the institution of the church. The church pastor becomes the first resources for marital discord and the church becomes a second home for children and teenagers, the place where kids gather to prevent juvenile delinquency.”³⁷

The Haitian Immigrant community expects the same level of services that the Korean community enjoys in their church. Pastors in the Haitian community must begin to approach ministry differently because the challenges are real and require a shift from the old way of doing church. The moment has come when ministry leaders must focus not only on the spiritual need of the congregants, but also on their social needs. What has been observed in the past few years is so prevalent that even those in a position to enforce the laws of a particular state were forced to do something. Regardless of how one reaches the host country, the immigrant will have to face the many challenges of being an immigrant. People of color will have more issues of adaptation due to the color of their skin and the discrimination that migrants have endured when they moved from their country of origin. There will be challenges with language, culture, assimilation, acculturation, and many other factors affecting the lived experience of the immigrant. For Haitians, the history of immigration between countries where Haiti has diplomatic relationship have not been smooth. Haitians have been denied their right to seek asylum and the right to due process when intercepted by US authorities. They have been deported without granting them the same privilege awarded to immigrants from other nations. The pain and suffering of the Haitian community have been too harsh to bear even though the situation of Haiti has been deteriorating with the occupation of the capital and surrounding cities of Haiti by armed groups of gangsters. The migrant crisis has evolved into a national issue, sparking debates among states and political

37. Rah, p. 174.

parties with diverse perspectives on effectively addressing this persistent challenge. Congress, the Senate, and the President of the US are actively engaged in discussions. Church leaders have observed a significant surge in the influx of migrants from various states and neighboring countries. There is a consensus that immigration laws require a comprehensive overhaul to create reforms that will enhance the manageability of practitioners' lives.

Church Culture

Defining Culture

Andy Crouch asserts that "Culture is, first, the name for our relentless, restless human effort to take the world as it's given to us and make something else. It is what human beings make of the world. It always bears the stamp of our creativity, our God-given desire to make something more than what we were given."³⁸ For Richard Niebuhr, "Culture is the social heritage a person receives and transmits. Culture is the work of men's minds and hands. It includes speech, education, tradition, myth, science, art, philosophy, government, law, rite, beliefs, inventions, technologies. It is the result of past human achievements."³⁹

Both Crouch and Niebuhr have provided a complete overview of culture. They both understand human beings' role in making culture what it becomes. Crouch and Niebuhr acknowledge that culture was given to us to make our contribution and cultivate it. Niebuhr, however, breaks it down further to include every aspect of human life and its achievements.

38. Andy Crouch. *Culture Making: Recovering Our Creative Calling*. (Downers Grove, IL: Intervarsity Press, 2008) p. 27.

39. H. Richard Niebuhr. *Christ & Culture*. (New York, NY: Harper & Row, 1951) p. 33.

J. R. Woodward contends that “culture is made up of many components: language, artifacts, narratives, rituals, institutions and ethics.”⁴⁰ Woodward presents a condensed version of culture, like Niebuhr and Crouch. Although Woodward did not expressly mention humans’ role in his definition of culture, he implies that culture cannot exist by itself without the implication of mankind and its contribution to it as a culture-maker.

Matthew Kim argues, “Culture is a group’s way of living, way of thinking, and way of behaving in the world, for which we need understanding and empathy to guide listeners toward Christian maturity.”⁴¹ He also acknowledges that “culture is not stagnant. All cultures are fluid and ever evolving.”⁴² Like Crouch, Niebuhr, Woodward, Matthew Kim agrees that for culture to exist, people are necessary. In his definition, it is implied that a group is made up of people who are living, behaving, and thinking. It also takes people to understand the needs of others so that the sermons being preached will impact the hearts of the listeners.

Culture Maker

Because culture is inherited or passed down from previous generations and culture does not remain static, people play an essential role in cultivating and nurturing it. In the process, a layer of culture is added from one generation to the next. That makes us generational culture-makers. Andy Crouch writes that “human beings contribute to shape the world in playing its role as culture-makers. We can impact the world by the way we use what was given to us to use.”⁴³

40. J. R. Woodward. *Creating a Missional Culture: Equipping the Church for the Sake of the World*. (Downers Grove, IL: Intervarsity Press, 2012) p. 36.

41. Matthew D. Kim. *Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermons*. (Grand Rapids, MI: Baker Academy, 2017) p. 5.

42. Kim, pp. 4-5.

43. Crouch, p. 23.

Gordon Smith shares that “Culture is always something we inherit. Always take into account of that history.”⁴⁴ Crouch and Smith agree that culture is something that is passed on to us to cultivate. In other words, we inherit that from a parent, a friend or a source that has created it before us.

William Mancini and Cory Hartman emphasize that,

One of Jesus’s greatest and most underappreciated accomplishment was to establish a culture of mission among his followers that perpetuated itself for generations. A culture of mission has staying power; though it must be maintained and renewed in each generation, it has a way of keeping itself going long after the originators are gone. That culture would set the tone for the church for hundreds of years. The culture of mission that Jesus established among his disciples carried over to the new church family. If you want to start a culture of mission, you get worshipers. But if you start with a culture of worship, you get worship services.⁴⁵

Crouch, Mancini, and Hartman recognize that culture must be maintained and renewed from generation to generation. They both understand that as culture-makers, Christians are trying to transform the world around them. Jesus modeled that form of culture for us, as culture-makers to imitate and make the world a better place than it was given to us. It implies that, as culture-makers, we must play our cultural role in the world to impact others. One cannot be a part of culture to remain idle, to live in isolation and passively with a consumer or an observer attitude.

Each church community is unique and shaped by cultural, social, and historical factors. In the context of the researcher’s dissertation on the Haitian church community, he aims to delve into the distinctive elements that contribute to its identity and functioning. We must grasp what

44. Gordon T. Smith. *Institutional Intelligence: How to Build and Effective Organization*. Downers Grove, IL: IVP, 2017) p. 116.

45. William Mancini and Cory Hartman. *Future Church: Seven Laws of Real Church Growth*. (Grand Rapids, MI: Baker Book, 2020) pp. 101-108.

sets the Haitian church community apart from others to identify critical factors for its success and growth. By recognizing and appreciating these unique aspects, the researcher hopes to contribute valuable insights that can be utilized to help the Haitian church community thrive. Various dimensions will be explored, including cultural practices, community dynamics, and historical influences to comprehensively understand what makes this church community distinct.

Crouch writes,

Jesus is fully and completely human. To be human is to have a cultural inheritance, to be part of a tradition of making something new in the world. To be human is to have a father. He arrived amid not just culture, but a culture, a specific cultural tradition of family, a language, a people, a nation. Jesus was a cultural being. Jesus was a cultivator of culture. He spent prime years simply absorbing, practicing, and passing on his culture.⁴⁶

Crouch emphasizes that Jesus exemplified what it means to be human and our roles in keeping with being a culture maker and cultivator. Niebuhr states that “Jesus is part of culture in the sense that He himself is part of the social heritage that must be transmitted and conserved.”⁴⁷ Christ is seen as the converter of man in his culture and society, not apart from these. “There is no nature without culture and no turning of men from self and idols to God save in society.”⁴⁸ Niebuhr was portraying Christ as a model to follow and saying that we cannot escape from culture because Jesus, Himself, during His ministry on Earth was part of the cultural world of His time. To influence society, Christians must be both culture-makers and culture-cultivators simultaneously. Niebuhr further agrees with Crouch and Mancini and Hartman that Christians should be on a mission as an active member of the Culture we inherited.

46. Crouch, pp.135-136.

47. Niebuhr, p. 41.

48. Niebuhr, p. 43.

Sarah Shin writes, “spoken words, drums, and rhythm are a deep part of my ethnic cultural heritage. When immigrant children come to a new country and try to survive and thrive, the price paid for their successful assimilation into American life is losing the language that binds them to their ancestral Culture.”⁴⁹ Shin continues to say that “we can become destroyers of culture or reject our own people. We can consume or dismiss the ethnic culture of others.”⁵⁰ Shin adds,

When we are rooted in our story, we become better receptacles of others’ stories. Instead of culture destroyers, we become culture re-creators. Culture re-creation reveals the existing or hidden beauty in ourselves and in the others. Culture re-creation without homage to the past is appropriation of others’ ethnic histories and the dismissal of our own. If we do not know who we are, we just end up taking from others.⁵¹

From a cross-cultural standpoint, Shin is saying that there is a high possibility for people to dismiss the culture of origin while assimilating to a new culture. In the US, a world of cultures is being practiced. Immigrants from all over the world bring the culture of their country of origin, and at the same time, learn a new culture. Shin is warning people not to be a destroyer of culture while assimilating into another culture.

Sue Mallory asserts, “underneath almost every act of culture making we find countless small acts of culture keeping. They will be both culture keepers and culture makers—both cultivators and creators. And they will be prepared to both conserve culture at its best and change it for the better by offering the world something new.”⁵²

49. Sarah Shin. *Beyond Colorblind: Redeeming Our Ethnic Journey*. (Downers Grove, IL: IVP, 2017) pp. 182-183.

50. Shin, pp. 182-183.

51. Shin, pp.185-187.

52. Sue Mallory. *The Equipping Church: Serving Together to Transform Lives*. (Grand Rapids, MI: Zondervan, 2001) p. 77.

In the Haitian context, these quotes by Shin and Mallory can be connected to the importance of preserving and honoring the cultural heritage of the Haitian people, particularly in the face of migration and cultural diversity. Haiti, with its rich tapestry of traditions, has faced historical challenges and continues to do so, including migration to different countries. Shin's statement about spoken words, drums, and rhythm being integral to her ethnic cultural heritage resonates with the Haitian experience. In Haiti, music, dance, and oral traditions are vital components of cultural expression. The Haitian diaspora, when faced with the process of assimilation in a new country, may grapple with the risk of losing the language and cultural practices that bind them to their ancestral roots. Shin's cautionary note emphasizes the importance of recognizing and preserving these cultural elements.

Shin's idea of becoming "culture re-creators" aligns with the Haitian ethos of valuing cultural continuity. The Haitian culture has a strong foundation in its history, from the struggle for independence to the vibrant arts and spiritual practices. When individuals—whether Haitian immigrants or others engaging with Haitian culture—are rooted in their own stories, they become better equipped to appreciate and contribute positively to the stories of others. This perspective discourages cultural appropriation and encourages a respectful exchange that acknowledges and honors the richness of each cultural heritage. Mallory's assertion about the role of individuals as both "culture keepers and culture makers" is particularly relevant in the Haitian context. Haitians, whether living in their homeland or as part of the diaspora, play a crucial role in conserving and transmitting their cultural heritage. The small acts of culture keeping, such as passing down traditional practices, participating in community rituals, and sharing stories, contribute to the preservation of Haitian culture. Furthermore, the notion of being prepared to change culture for the better resonates with the dynamic nature of Haitian culture,

which has evolved over time while retaining its core values. In summary, these quotes emphasize the importance of cultural preservation, respect for one's roots, and responsible engagement with diverse cultures, which aligns with the complex cultural landscape of Haiti and its diaspora. They underscore the need to be conscious of cultural dynamics and to approach cultural assimilation with a mindset that values and contributes to the richness of each unique cultural heritage. Shin and Mallory's perspectives on this cultural aspect reflect a sensitivity to its creation, preservation, and cultivation. They emphasize the importance of not merely contenting ourselves with what we inherit but actively making an effort to leave our mark on the culture, improving it for the next generation. Their stance underscores the need for a conscious commitment to shaping the culture and allowing successive generations to leave their imprint and continue its cultivation.

Organizational Culture

Christopher Connors argues that the results of Hair Care Company come from a culture whereby people in the company were viewed as first "people first." It was an organizational culture where employees were treated with love and kindness and where customers were inspired to be involved with people and businesses that donate their time to help others and make a difference. Connors also talks about an environment of camaraderie and celebration, pointing out camaraderie and encouragement are currency that go a long way toward engendering a culture of togetherness and optimism. This culture acknowledges that each person on a team, by him or herself, will be unsuccessful unless everyone works in a balanced, concerted effort. As a

company, when you consider the culture, you aim to mold and form for your team and company. Think of this African proverb: “If you want to fast, go alone. If you want to far, go together.”⁵³

In the context of equipping Haitian pastors for long-term ministry, the quotation by Connors about camaraderie, celebration, and the African proverb holds significant relevance. Long-term ministry requires, not only theological training, but also a deep understanding of the cultural and social dynamics. Haitian pastors, when equipped for long-term service, need to build a sustainable framework that incorporates support systems, both within their local communities and broader networks. The emphasis on camaraderie and encouragement in Connors’ statement aligns with the idea that the journey of ministry becomes more enduring when pastors work together, supporting each other through challenges and triumphs. Haitian pastors, like pastors anywhere else, face a myriad of challenges in their roles. The environment of camaraderie and celebration becomes a valuable currency for them. The interconnectedness and mutual support fostered through encouragement contribute to the emotional and spiritual well-being of pastors. This is particularly important for navigating the unique challenges of the Haitian community, such as socio-economic issues, natural disasters, and the complex interplay of spiritual and cultural factors.

Connors’ emphasis on creating a culture of togetherness and optimism is crucial for Haitian pastors engaged in long-term ministry. The collective effort of a team, working in a balanced and concerted manner, is essential for sustained impact. Haitian pastors, with their strong community-oriented culture, can benefit greatly from a collaborative approach to ministry. Building a culture that celebrates achievements, supports one another during setbacks, and

53. Christopher D. Connors. *Emotional Intelligence for the Modern Leader: A Guide to Cultivating Effective Leadership and Organizations*. (Emeryville, CA: Rockridge Press, 2020) pp. 90-91.

fosters a sense of togetherness contributes to the resilience needed for long-term ministry in challenging contexts. The African proverb cited by Connors reinforces the idea that longevity and enduring success in ministry, particularly in a complex cultural landscape like Haiti, are achieved through collaboration. Pastors who are part of a supportive community and collaborative ministry efforts are better equipped to navigate the intricacies of their roles and contribute to the holistic well-being of their congregations. Therefore, Connors' insights on camaraderie, celebration, and the African proverb emphasize the importance of building a collaborative and supportive environment for Haitian pastors engaged in long-term ministry. The interconnectedness of the team, coupled with a culture of togetherness and optimism, not only helps pastors endure challenges but also enhances the impact and effectiveness of their ministry over the long term.

Crouch argues, "Culture can hinder the execution of a plan, and its influence in an organization is very powerful. Culture can make some things impossible that were previously possible. It defines for us the horizons of possibility and impossibility."⁵⁴ He also writes, "Without culture nothing would be possible for human beings. Culture begins, just as human beings begin, in the realm of created blessings. Culture is inescapable."⁵⁵ Crouch further argues, "The church, after all, is a culture making enterprise itself, concerned with making something of the world in light of the story that has taken us by surprise and upended our assumptions about that world."⁵⁶

54. Crouch, p. 27.

55. Crouch, pp. 35-36.

56. Crouch, pp. 92-93.

Crouch's arguments about the power of culture and its impact on organizations, as well as his perspective on the church as a culture-making enterprise, are highly relevant to the preparation of Haitian pastors for sustained and effective ministry. Crouch's assertion that culture can hinder or empower the execution of plans is particularly relevant to equipping Haitian pastors. Haiti has a unique cultural landscape shaped by history, religion, and social dynamics. Pastors need to understand the cultural context in which they operate to effectively engage with their congregations and communities. The recognition that culture defines the horizons of possibility and impossibility emphasizes the need for pastors to navigate and leverage cultural dynamics for successful long-term ministry. Crouch's statement that culture is inescapable aligns with the understanding that pastors cannot operate in a cultural vacuum. In the process of equipping the pastors, it is essential to recognize the pervasive influence of culture in shaping beliefs, values, and behaviors. By acknowledging the inescapability of culture, pastors can develop a nuanced and culturally sensitive approach to their ministry, fostering better communication and understanding with the communities they serve. Crouch's perspective on the church as a culture-making enterprise resonates with the mission of equipping ministers for long-term ministry. Haitian pastors are not only spiritual leaders but also cultural influencers within their communities. By viewing the church as a culture-making entity, pastors can actively engage in shaping the cultural narrative, addressing social issues, and fostering positive change. This approach aligns with the holistic nature of ministry needed in the Haitian context, where spiritual, social, and cultural aspects are interconnected. For Haitian pastors undergoing training for long-term ministry, understanding, and navigating the cultural context is essential. Likewise, viewing the church as a culture-making enterprise empowers pastors to contribute to positive

cultural transformation within their communities, aligning their ministry with the broader story of redemption and transformation that the church seeks to embody.

The 2020 pandemic period we experienced had and will continue to have a lasting effect on society because the world has already spent almost three years practicing a new lifestyle. The way we conduct church services has undergone substantial modifications to align with the demands imposed by the COVID-19 pandemic on society. Institutions, including churches, found themselves compelled to adopt innovative operational approaches, which have reverberated across various sectors, fundamentally altering how organizations manage their affairs. This adaptation is evidenced by the virtual or phone-based meetings churches have embraced, serving as a proactive measure to contain the spread of the virus. Moreover, in compliance with federal government directives, the physical doors of our church facilities were temporarily closed. This shift in operations was not exclusive to the realm of worship; it became a global imperative, impacting nearly every industry. The pandemic instigated a paradigm shift, introducing a new layer to the organizational culture of various institutions, including churches. The effects of this cultural transformation are anticipated to endure for generations, shaping the way organizations navigate and adapt to unforeseen challenges in the future.

Smith writes, “We have a culture that encourages continuous improvement, learning and growth. Learning to do better what we already do well, recognizing where new organizational strengths and capacities are needed and can be developed.”⁵⁷

Smith further adds, “The president/team leader plays a pivotal role in setting the tone, keeping the culture on mission, affirming and recognizing and reinforcing those elements of the culture that are consistent with the mission and maintaining a resilient hope in the face of

57. Smith, p. 120.

environmental changes, setbacks, and new opportunities.”⁵⁸ Rendle writes, “In a fast-changing culture in which competing generational preferences makes the cultural waters even choppy, any institution or organization, in the word of Robert Quinn, that does not choose deep change is actually choosing slow death.”⁵⁹

Smith emphasizes the importance of a culture that fosters continuous improvement, learning, and growth. He highlights the role of the president or team leader in maintaining the organizational culture, affirming elements aligned with the mission, and sustaining hope amid challenges. Rendle, in alignment with Robert Quinn’s perspective, stresses the necessity for institutions to embrace profound change in the face of a rapidly evolving and generational diverse culture, stating that failure to do so amounts to opting for slow death.

Haitian culture, like many other cultures, experiences shifts and changes, and the church needs to be responsive and adaptable. Haitian pastors can benefit from a culture that encourages ongoing growth and learning, enabling them to better serve their congregations amid evolving social, economic, and cultural contexts. Smith’s mention of the pivotal role of the president or team leader resonates with the hierarchical structure often present in the Haitian church. Haitian pastors play a crucial role in setting the tone for the congregation and maintaining a culture aligned with the mission. The emphasis on affirming and reinforcing elements consistent with the mission is crucial in a cultural context where shared values and beliefs are integral to the church’s identity. Rendle’s statement about choosing significant change or facing slow death is particularly relevant in a fast-changing cultural landscape. With its unique blend of traditions and

58. Smith, p. 129.

59. Gil Rendle. *Quietly Courageous: Leading The Church in a Changing World*. (Lanham, MD: Rowman & Littlefield, 2019) p. 128.

external influences, the Haitian community is subject to rapid shifts in societal preferences and norms. Like any institution, the Haitian church needs to be willing to adapt and embrace change to remain relevant and impactful. This perspective aligns with the idea that resisting change in the face of evolving generational preferences could hinder the church's ability to fulfill its mission.

Smith's mention of maintaining resilient hope aligns with the Haitian culture's resilience in the face of adversity. Haiti has faced numerous challenges, and the church, as a cultural institution, provides hope and support. By maintaining resilient hope, pastors can inspire and guide their congregations through environmental changes, setbacks, and new opportunities, contributing to the community's overall well-being. These concepts provide valuable insights for Haitian pastors as they navigate the complex cultural dynamics and work towards fostering a church environment that remains mission-oriented, responsive to change, and hopeful in the face of challenges.

Missional Culture

Before delving deeper into the missional culture of the institution it is essential to define the word missional. Being missional involves adopting the lifestyle of a missionary. This way of life encompasses adopting a missionary's posture, mindset, behaviors, and practices to reach others with the message of the Gospel. Tim Keller maintains that "A missional church is one that trains and encourages its people to be in mission as individuals and as a body."⁶⁰ In the heart of equipping Haitian pastors for ministry, Tim Keller's words resonate deeply: A missional Christian focuses the posture of a missionary. A missionary church is a congregation that is in a

60. Tim Keller. *Center Church: Doing Balance, Gospel-Centered Ministry in Your City*. (Grand Rapids, MI: Zondervan, 2012) p. 259.

missionary relationship to its culture. This speaks to the essence of empowering pastors and fostering a missional spirit within the church. By instilling this mindset, we equip pastors with the necessary tools and cultivate a community that collectively engages in mission work, both as individuals and as a unified body. In doing so, we amplify the impact of our efforts, extending the reach of ministry beyond the pulpit and into the hearts of communities in need.

J. R. Woodward emphasizes that, for a church to create a missional culture, “it has to be intentional about transforming those within and outside of the institution.”⁶¹ Kevin Ford focuses on “a transforming church and what it takes for the church to make a difference in the community.”⁶² Woodward states, “Creating a missional culture helps the church live out her calling to be a sign of the Kingdom, pointing people to the reality beyond what we can see, a foretaste of the kingdom where we grow to love one another as Christ loves us, and an instrument in the hands of God to bring more of heaven to Earth in concrete ways.”⁶³ Woodward’s concept of a missional culture involves a church that actively embodies and expresses the values of the Kingdom of God. It goes beyond mere proclamation to practical, tangible actions that contribute to positive change and transformation in the world.

Ford maintains that a transforming church is one that, with God’s help, transforms itself so that it will transform people. He believes that the church can influence and shape the future.⁶⁴ Ford also argues that for a church to have the ability to transform its members, its health is primary to fulfill its mission and reinvent itself. Ford further writes, “Our culture is all too often

61. Woodward, p. 29.

62. Kevin Ford. *Transforming Church: Bringing Out the Good to Get To Great*. (Carol Stream, IL: Tyndale House Publishers. 2007) p. 12.

63. Woodward, p. 29.

64. Ford, p.5.

characterized as a collection of individuals disconnected from one another, drifting without an overarching story or unifying values, expecting someone else to solve our problems, largely self-serving, and resistant to change.”⁶⁵

Encouraging Haitian pastors to focus on creating a missional culture within their churches could help them align their congregations with a broader purpose. This might involve emphasizing outreach, community engagement, and a deep commitment to the teachings of Christ. Following Ford’s perspective, Haitian pastors may focus on strategies for transforming individuals within their congregations. This could involve spiritual development programs, mentoring, and community initiatives that address the cultural challenges highlighted by Ford. Recognizing the primary role of church health, pastors might invest in strategies to ensure the well-being of their congregations. This could involve addressing internal conflicts, fostering a sense of community, and adapting to cultural shifts. Given Ford’s characterization of contemporary culture, Haitian pastors may need to navigate the challenges of disconnectedness and resistance to change. Their ministry approach could incorporate strategies for effective communication, cultural relevance, and addressing societal issues. Creating a missional culture, fostering individual transformation, maintaining church health, and adapting to cultural challenges could equip Haitian pastors for long-term ministry, helping them fulfill their calling and positively influence their communities.

To create a missional culture in the church, Woodward suggests that we cultivate five kinds of environments:

1. A learning environment is necessary whereby people are engaged in meaningful dialogue, to invite people to use their knowledge and the benefits associated with that.

65. Ford, pp. 8-9.

- An environment where active learning is required and learning objectives are given where they feel, think, and do. It implies encouraging meaningful dialogue that fosters active engagement and participation. This creates a space where individuals can share their knowledge and experiences, promoting a sense of community and mutual learning. When individuals in the learning process are actively involved, it enhances understanding and retention. The learning objectives provide a clear focus, allowing people to make the connection and feel comfortable in that environment.
2. A healing environment where people feel accepted as they are. An environment where people feel safe to share their pains and sorrows, to understand that community is made up of imperfect people. A healing environment emphasizes acceptance, allowing individuals to be vulnerable and share their pains. This environment acknowledges imperfections, promotes a sense of authenticity, and helps build genuine community. When the church understands that the community is composed of imperfect people, it fosters empathy and compassion, creating a supportive atmosphere.
 3. A welcoming environment where hospitality is being practiced. We need to have a listening and a learning posture as we live with them and enter their world. In a missional culture, it is vital for the environment to practice hospitality and adopt a listening posture to build relationships. Welcoming environments acknowledge and respect the perspectives and experiences of others, creating a space for genuine connection.
 4. A liberating environment where peacemakers seek to restore all that was lost at the fall and seek to be good steward of all creation for the sake of the whole. A liberating

environment aligns with the restoration of all that was lost and emphasizes stewardship for the well-being of others. This approach extends beyond individual well-being to the broader context of community and creation.

5. A striving environment learning to match their passions with the needs around them. It involves multiplication of disciples.⁶⁶ Matching personal passions with community needs creates a sense of purpose and fulfillment. Multiplication of disciples emphasizes that the church's impact extends through the collective efforts of its members. Woodward's framework underscores the importance of creating diverse, inclusive, and purposeful environments within the church.

This approach not only facilitates personal and communal growth but also empowers the church to be a transformative force in its neighborhood. The integration of learning, healing, welcoming, liberating, and striving environments contributes to a holistic and mission-focused expression of the church. Woodward adds that "a church uniquely expresses herself as she matches her deep hunger with the needs of the neighborhood."⁶⁷

Ford presents five indicators of a healthy church with its set of issues as well.

1. Consumerism vs. Community: In a consumerism environment, people tend to act as individual actors, while in a healthy church environment people act as a community. Encouraging a shift from consumerism to community promotes a collective mindset. For Haitian pastors, fostering a sense of community encourages collaboration, shared responsibility, and a focus on the common mission. This unity can strengthen the

66. Woodward, pp. 46-54.

67. Woodward, p. 172.

long-term sustainability of their ministries by creating a supportive network and shared sense of purpose.

2. **Incongruence vs. Code:** Incongruence is an indication that the church lacks a clear sense of its identity, while in a healthy church environment, the church has a clear sense of its DNA and takes steps to align its ministries and culture with its code. Providing clarity on the church's identity is crucial for Haitian pastors. A well-defined code ensures that the church's ministries align with its foundational principles. This clarity helps pastors make informed decisions and guides the congregation towards a unified vision, contributing to the longevity and stability of the ministry.
3. **Autocracy vs. Shared Leadership:** An unhealthy church tends to be overly autocratic or bureaucratic, while in a healthy church environment, the church views leadership as a shared function and as a mission. Shifting from autocracy to shared leadership empowers Haitian pastors to foster a team-oriented approach. This collaborative leadership model allows for developing diverse skills set within the church, enhancing adaptability and resilience. Shared leadership also helps distribute responsibilities, preventing burnout and ensuring the long-term health of the ministry.
4. **Cloister vs. Missional:** In a cloister church, people tend to be disengaged from the world around them, while in a healthy church environment, people are focused on their mission and have an outward orientation that starts with their locale. Moving from a cloistered mindset to a missional focus encourages Haitian pastors to engage with the community actively. It challenges pastors to understand the needs of their local context, fostering relevance and impact. This outward orientation contributes to the church's long-term influence and relevance in the lives of the people it serves.

5. Inertia vs. Reinvention: In a church where “Inertia is the mode, people tend to resist change and fear or deny the future, while in a healthy church environment people embrace change, even when it is painful.”⁶⁸ Overcoming inertia and embracing change is crucial for the long-term effectiveness of ministries of Haitian pastors.

The ability to reinvent approaches, programs, and strategies ensures adaptability to evolving circumstances. This agility is vital for staying relevant in a dynamic cultural and societal context, contributing to the sustained impact of the ministry. Addressing these contrasts in church environments equips Haitian pastors for long-term ministry by promoting community, providing clarity of identity, fostering shared leadership, encouraging missional engagement, and instilling a proactive approach to change. These factors collectively contribute to the resilience, adaptability, and relevance of Haitian pastors and their ministries over time.

For a church to be missional, Ford asserts, a transforming church is one that has a clear and focused sense of mission beyond its walls, regardless of its personality or worship style. It involves ministering and glorifying God in the neighborhoods, in the workplace, social circles and schools.⁶⁹ Ford adds that “To be missional you must be intentional.”⁷⁰ In order to understand how to reach a community best, you must become a part of it. He continues to say that “stepping out into the community mandates a high level of discomfort and stress. The church must learn that, when developing a missional focus, leadership must often seek to place their people in uncomfortable situations out there.”⁷¹ Ford argues that stepping out is a matter of taking small

68. Ford, p. 9.

69. Ford, pp. 12-13.

70. Ford, p.147.

71. Ford, p. 147.

steps at a time. He also warns the church against confusing being missional with production. He states, “When ministry becomes about the product or event, community gets pushed to the side and the mission remains rootless. The idea that creativity can flourish for long without a missional community is sorely mistaken.”⁷²

Woodward and Ford have a missional focus embedded in reaching out to the unchurched. They both want to promote an environment where the church fulfills its mission in the world. They both are sensitive to the community around them in their writings. Ford has identified the symptoms preventing churches from being healthy, constituting a roadblock to their transformation. The emphasis on a missional focus, by both Woodward and Ford, coupled with an awareness of the community context, can significantly impact the equipping of Haitian pastors for long-term ministry. Haitian pastors can draw from Woodward and Ford’s missional perspectives to shape their approach to ministry. Focusing on reaching the unchurched aligns with extending the church’s mission beyond its current boundaries. This approach encourages pastors to equip themselves with strategies for engaging and serving those outside the traditional church community. Woodward and Ford’s vision of promoting an environment where the church fulfills its mission is foundational for long-term ministry. Haitian pastors can benefit from understanding and implementing strategies involving the church in fulfilling its broader mission, fostering a sense of purpose and longevity.

Both authors emphasize sensitivity to the community context, a crucial consideration for Haitian pastors. Being attuned to the community’s specific needs, challenges, and cultural nuances enables pastors to tailor their ministry approaches effectively. This sensitivity enhances the relevance and impact of the church within the community, contributing to long-term success.

72. Ford, p. 128.

Ford's identification of symptoms hindering church health provides valuable insights for Haitian pastors. By recognizing and addressing these roadblocks, pastors can proactively work towards building healthier church communities. This understanding becomes crucial in sustaining long-term ministry by fostering a thriving and transformative church environment. In essence, incorporating Woodward and Ford's missional focus, community awareness, and strategies for overcoming roadblocks can empower Haitian pastors to equip themselves for effective, sustainable, and transformative long-term ministry within their specific cultural and community context.

Cultural Leadership of the Church

Woodward quotes what Eddie Gibbs said, "The biggest hurdles facing long-time leaders may not be in learning new insights and new skills, but unlearning what they consider to be tried and true and what thus provides them with a false sense of security."⁷³ The establishment—the existing system or group of people who are in power or who hold a dominant position in a particular field or society. It can include government officials, leaders of organizations, or other influential individuals or institutions—is facing a challenge, requiring a shift from leading with confidence and a know-it-all attitude to adapting to a world of uncertainty and embracing a new approach to learning. This paradigm shift requires humility and a new mental shift from the older, proud leadership style of leading. Woodward argues,

In a Post-Christendom context, leadership should be approached with a vision evoking what Ephesian 4 was calling for—a multi-gifted, interactive, reciprocal, multi-voice community. With this prescription, leaders learn to lead from the margins as priests ministering to fellow priests, with Christ drawing all of us toward himself at the center.⁷⁴

73. Woodward, p.66.

74. Woodward, p.75.

Ford observes, “Transforming leadership is raising the right questions and making sure that competing values come to the surface and are dealt with. It means releasing power for the sake of empowering others.”⁷⁵ In the context of equipping Haitian pastors for long-term ministry, the insights from Woodward and Ford can be woven together to highlight the significance of a missional and transformative approach to leadership. As we navigate the landscape of equipping Haitian pastors for enduring ministry, Woodward's perspective on leadership in a post-Christendom context resonates profoundly. He advocates for a leadership vision aligned with Ephesians 4, emphasizing a multi-gifted, interactive, reciprocal, and multi-voiced community. This vision encourages leaders to operate from the margins, adopting the role of priests ministering to fellow priests, all drawn towards Christ at the center. As Ford describes it, transformative leadership involves the release of power to empower others. When applied to the context of Haitian pastors, this approach not only equips them with diverse skills and perspectives but also fosters a community where leadership is a collaborative, empowering force. It ensures that the ministry’s mission thrives in a dynamic and sustainable manner, with a collective commitment to continuous growth and transformation. Woodward and Ford advocate for a paradigm shift in leadership. They propose an approach that invites individuals to voice their concerns, express their perspectives, and actively participate in the decision-making process. For a church to transform, it must adapt to the evolving environment, becoming a more effective leader in the 21st century.

Woodward argues, “Leaders must understand their times so that they know what course they should take.”⁷⁶ Differing situations require different approaches to leadership at different

75. Ford, p.101.

76. 1 Chron 2:32.

times, even when aiming for an ideal. Discernment requires knowing what the situation demands.”⁷⁷ Ford remarks that, “Changing circumstances lead to competing values.”⁷⁸

Woodward’s argument highlights the necessity for leaders, particularly in a religious or pastoral context, to have discernment in navigating diverse situations. In the context of equipping Haitian pastors for long-term ministry, this could imply the need for these pastors to be well-versed in the socio-political, economic, and cultural dynamics of the Haitian community. Understanding the unique challenges and opportunities of their times is crucial for effective leadership in a ministry setting. Ford’s assertion that changing circumstances lead to competing values adds another layer to this analysis. It suggests that leaders, including pastors, may face ethical or value-based dilemmas while navigating evolving situations. Equipping Haitian pastors for long-term ministry may involve theological training and ethical and moral guidance to help them navigate competing values in a changing environment. In practical terms, this could mean providing training programs that address both the theological and ethical dimensions of leadership. It may involve promoting a holistic understanding of ministry that considers the specific challenges and values present in the Haitian context. Effective leadership in long-term ministry requires a nuanced understanding of the times, discernment in decision-making, and the ability to navigate competing values in a changing environment. This analysis aligns with the idea that leadership approaches should be adaptable and responsive to the unique needs and challenges of the community they serve.

77. Woodward, p. 80.

78. Ford, p. 100.

Cultural Assimilation and its Challenges

Haitians, like any other ethnic group, possess a unique culture. When integrating into another complex culture, such as American culture, preserving one's original cultural identity requires significant discipline while adapting to a new environment. Functioning as both culture makers and cultivators, the Haitian community faces the formidable challenge of maintaining its cultural richness without inadvertently eroding its core values in the process of assimilation.

Marie Berthonia Antoine highlights the cultural challenges of the church to prevent youth's attrition in the Haitian community. She asserts that some aspects of the Haitian culture have negatively impacted the engagement of the young adults in the Haitian churches. She points out how children's concerns are viewed and heard in the eyes of parents and their adult church leaders. The expectations of the church leaders are unrealistic, and it created a sense of disconnect between the youth and the leaders of the church. They expect to raise the youth similarly to how Haitian parents raised them when they were living in Haiti. The leaders often forgot that the youths are immersing and assimilating in a culture that is totally disconnected to the cultural realities of being in Haiti. In the end, the youth she interviewed ended up leaving their congregations to adopt another culture.

Antoine writes, "Physical appearance is a shared religious culture that is maintained and emphasized in the Haitian diaspora. It is the hallmark of the Haitian Protestant culture in Haiti and in the diaspora. This culture is engrained within all Haitian congregants. This appearance is a reflection of Christian character and foundation of a devout Christian."⁷⁹ Her statement highlights the significance of physical appearance as a crucial element of the shared religious

79. Antoine, p. 8.

culture within the Haitian diaspora, specifically emphasizing its prevalence in Haitian Protestant communities. The physical appearance is presented as a distinctive cultural marker that plays a significant role in defining the Haitian religious identity. This suggests that how individuals present themselves physically holds cultural and religious meaning within the community. The observation that this cultural emphasis persists both in Haiti and within the diaspora implies a continuity of cultural practices across geographical boundaries. It signifies the resilience of these cultural elements in maintaining a sense of identity and connection for Haitians living abroad. By stating that this culture is ingrained within all Haitian congregants, Antoine suggests that the emphasis on physical appearance is not an isolated practice but rather a collective and shared aspect of the religious identity for community members. The assertion that this appearance reflects Christian character, and the foundation of devout Christianity implies a deeper spiritual significance. It suggests that the visual representation of individuals within the Haitian diaspora is seen as an outward manifestation of their commitment to and foundation in the Christian faith. Therefore, her analysis sheds light on the multifaceted role of physical appearance in the Haitian diaspora as a cultural, religious, and communal aspect, serving as a symbol of shared identity and devotion to the Christian faith.

Cultural factors can hinder the church from fulfilling its calling to be relevant in the community. Leaders are often reluctant to let go of what is no longer working to adapt to the new. Current realities require a level of understanding, learning, and listening by the church leaders to impact the youth of their community and the church. In the eagerness of the church leaders to preserve what was passed on to them, they resist all kind of changes even though the time has come to for them to make a mental shift to embrace change and, in the process, impact the community they are called to serve.

Leadership

The ability to lead others toward accomplishing a common purpose permeates all aspects of life regardless of where you are and where you come from. Leadership is the prerequisite for the success of any organization, including the church. James Kouzes and Barry Posner assert that “leadership knows no racial or religious bounds, no ethnic or cultural borders. Leadership is a process ordinary people use when they are bringing forth the best from themselves and others. Leadership is an observable set of skills and abilities that are useful no matter where you are.”⁸⁰ In equipping Haitian pastors for long-term ministry, this perspective underscores the notion that effective leadership skills are not exclusive to a particular group or background. By recognizing leadership as an observable set of skills and abilities with broad applicability, the emphasis can be placed on providing training and support that transcends cultural or religious boundaries. The goal is to empower Haitian pastors with the tools necessary for effective and enduring ministry, acknowledging that leadership principles are universally valuable and can be utilized regardless of geographical or cultural distinctions. This quotation highlights leadership’s universal and transcendent nature, emphasizing that it knows no racial, religious, ethnic, or cultural limitations. The idea that leadership is a process employed by ordinary individuals to bring out the best in themselves and others suggests that it is a skill set applicable across diverse contexts.

Pastors must be aware that their role in ministry includes leadership and management. Burns, Chapman, and Guthrie affirm that “leaders of small churches will always have both leadership and management obligations, even if they don’t feel gifted for the work. Ministry

80. James M. Kouzes and Barry Z. Posner. *Christian Reflections on Leadership Challenge: Leadership Is Everyone’s Business*. (San Francisco, CA: Jossey-Bass, 2004) pp. 2-4.

requires them to lead and manage, they must learn to confront the political realities and expectations embedded in these tasks.”⁸¹ West, Oswald, and Guzmán write about leadership: “Leadership is knowing where you are going and convincing others to follow.”⁸² Leadership will prompt pastors to express appreciation for the work of others. West, Oswald, and Guzmán affirm this about transformational leadership: “Leaders inspire people to achieve unexpected or remarkable results. We can use transformational leadership to encourage individuals to believe in themselves, to respect those around them, and to fulfill their immense promise.”⁸³

Christopher Beeley remarks that, “institutional authority should consistently derive from charismatic influence, and the influence of a leadership position should mirror one’s spiritual state.”⁸⁴ Beeley goes on to say, “Church leaders must remain vigilant in their personal spiritual development to avoid succumbing to the temptation of depending solely on the authority and status of their position.”⁸⁵ Therefore, leadership is less about the leader and more about fostering the growth and development of those being led, with the ultimate goal of enabling them to realize their leadership potential. The focus is on others, prioritizing their well-being and advancement, rather than on self-centered interests.

Kouzes and Posner write,

Leaders create chances for individuals to surpass their past achievements. As a result, leaders should consistently observe and pay attention to their surroundings, keenly

81. Burns, Chapman, and Guthrie, p. 27.

82. West, Oswald, and Guzmán, p. 75.

83. West, Oswald, and Guzmán, p. 81.

84. Christopher A. Beeley. *Leading God’s People: Wisdom from the Early Church for Today*. (Grand Rapids, MI: William B Eerdmans Publishing Co., 2012) p. 45.

85. Beeley, p. 46.

detecting even the faintest indication or subtle signal of emerging developments. Leaders should employ their external awareness and remain attuned to external factors.⁸⁶

A proficient leader should possess strong listening skills and observational acumen, enabling them to keenly perceive their surroundings. Kouzes, Posner, concur that leaders should remain attentive to their environment, stay informed about ongoing changes, learn about emerging trends, and take proactive actions in response.

Strong listening skills are crucial for pastors to understand the needs, concerns, and aspirations of the local community. By actively listening to the members of their congregation and observing the community dynamics, pastors can tailor their ministry to address specific challenges and foster meaningful connections. Being equipped with keen observational skills, Haitian pastors can better navigate the cultural landscape, ensuring that their ministry is culturally sensitive and aligned with the values and traditions of the community they serve. Remaining attentive to the environment, as suggested by Kouzes and Posner, is crucial for Haitian pastors. They need to stay informed about ongoing changes in the social, economic, and political landscape. This awareness enables pastors to respond proactively to emerging trends and challenges, allowing them to adapt their ministry strategies to better meet the evolving needs of their congregation. Haitian pastors who actively listen to their congregation demonstrate genuine care and concern, strengthening the bonds between the pastor and the community. This trust is essential for the long-term success of the ministry, as it establishes a solid foundation for collaboration and support. Training of Haitian pastors is essential for effective and sustainable long-term ministry. It enables pastors to connect with their community, adapt to cultural nuances, address evolving challenges, build trust, and lead proactively in the Haitian context.

Kouzes and Posner emphasize,

86. Kouzes and Posner, p. 23.

Uncertainty, risk, and mistakes are part of the price we pay for innovation, major improvements, and, ultimately, learning. The most productive and supportive leaders can do is to create a learning climate. That kind of climate is created when leaders don't punish failure, fix blames for mistakes, or add a bunch of rules to control everything. Instead ask "What can be learned from the experience?"⁸⁷

Kouzes, Posner, comprehend the essentials of leading in an unfamiliar or challenging climate. Nancy Ortberg argues that "It is difficult to admit when you are wrong. Accepting someone else's point of view takes a lot of courage and humility."⁸⁸ Ortberg further asserts, "Serving means that when this person leaves my leadership sphere of influence, she or he will be a better person and leader because of the time spent with me."⁸⁹ Kouzes and Posner add that "exemplary leaders know that they must use their own power in service of others, so they readily give their power away instead of hoarding it for themselves."⁹⁰ Leading with excellence means visionary, integrity, resilience, decision-making, adaptability, courage, empathy are hallmark signs of exemplary leadership. Leaders ought to embrace a willingness to learn, adapt to new realities, and engage in open conversations. Leading in uncertain times requires continuous growth and shared learning experiences with those being led. The importance of a willingness to learn, adapt to new realities, and engage in open conversations is highlighted, especially in uncertain times. The emphasis on continuous learning and open communication aligns with the evolving nature of leadership. Haitian pastors should understand the importance of cultivating these leadership qualities. They must emphasize the need for visionary thinking, integrity in actions, resilience in the face of challenges, effective decision-making, adaptability to change,

87. Kouzes and Posner, p. 25.

88. Nancy Ortberg, in *Christian Reflections on Leadership Challenge: Leadership Is Everyone's Business*. by Kouzes and Posner, (San Francisco, CA: Jossey-Bass, 2004) p. 90.

89. Kouzes and Posner, p. 97.

90. Kouzes and Posner, p. 29.

courage to make tough choices, and empathy for team members. Haitian pastors should encourage a culture of continuous learning and open communication. The dynamic nature of today's world likely demands leaders who can navigate uncertainties and lead with a forward-thinking mindset. For instance, in rapidly changing industries or during times of crisis, having leaders who embody these qualities becomes crucial. Adapting to new technologies, market shifts, or unforeseen challenges requires the kind of leadership described earlier.

Leaders must possess certain qualities, including the ability to remain calm amid chaos and to maintain composure even when the atmosphere becomes tense. When leaders lose their composure, it becomes challenging to stay focused. The eagerness to deliver results in situations beyond a leader's control can easily lead to anxiety.

Charles Stone avows that “an unhealthy response to anxiety, whether it's ours or someone else's, will suffocate, constrict and limit our energy, passion, drive, and leadership.”⁹¹ Steinke adds, “A person's presence as a leader is incredibly valuable to the congregation's welfare. The leader cannot be as anxious as the people she or he serves. In effect, the anxious leader leaves the congregation without real leadership.”⁹² Gil Rendle contends, “the leader's fitting role is to support people amidst confusion and guide them through uncertainty. It requires bravery to stand with individuals facing unanswered questions. The leader's duty is to assist the organization in embracing and applying new, untested insights, evaluating them against their purpose. Embracing chaos willingly is an acceptance of mystery.”⁹³ Steinke and Rendle emphasize the importance of genuine leadership or calm influence during periods of chaos, uncertainty, and

91. Charles Stone. *People-Pleasing Pastors: Avoiding the Pitfalls of Approval-Motivated Leadership*. (Downers Grove, IL: IVP Books, 2014) p.46.

92. Steinke, p. 34.

93. Rendle, p. 72.

confusion. A non-anxious presence during a crisis can alleviate tension, particularly when individuals are grappling with unfamiliar situations. Steinke emphasizes that “the non-anxious presence entails actively participating, being present in challenging situations, and acknowledging pain without responding with aggression. It means recognizing both our own anxiety and that of others, yet not allowing either to dictate our actions.”⁹⁴ Rendle adds, “In times of great turmoil, leaders are always asked to produce change. It takes courage to make people purposefully uncomfortable.”⁹⁵ Rendle further asserts that “the wilderness changes people for God’s purpose. It is a curious place for leaders to lead. One must lead without being sure where one is going.”⁹⁶ According to Rendle, authentic leadership becomes indispensable when those under guidance appear uncertain about their destination. This form of leadership requires both courage and a clear sense of purpose. Steinke suggests leadership involves directing attention. Steinke means that a significant aspect of leadership is the ability to guide or focus the attention of individuals or a group towards specific goals, tasks, priorities, or issues. Effective leaders can influence what others pay attention to, steering collective focus toward the matters that are deemed important for achieving organizational objectives or fostering growth and development. This aspect of leadership recognizes the role of attention as a valuable resource. It underscores a leader’s capability to shape and align it for the overall success of a team or organization. Steinke notes, “the leader, as the primary influencer, shapes the congregation by presenting challenges. Anticipating resistance when the community is at ease, the leader pushes, pulls, or stretches it for growth.”⁹⁷ Steinke also adds that: “the leaders are pivotal in creating and

94. Steinke, p. 37.

95. Rendle, pp. 12-13.

96. Rendle, p. 14.

97. Steinke, p. 73.

maintaining healthy boundaries, especially in anxious times. Leaders establish clear procedures and processes and a safe environment.”⁹⁸

Equipping Haitian pastors for long-term ministry requires a comprehensive understanding of the emotional dynamics inherent in the church environment and the challenges pastors may encounter when introducing transformative changes or facing crises. Stone’s assertion that leaders, particularly pastors, become part of the emotional dynamics within their church community resonates deeply in the Haitian context. The close-knit nature of many Haitian community and the central role of pastors within these communities underscore the significance of emotional connections and dynamics. Pastors in the Haitian culture often hold a significant emotional and spiritual influence within their congregations. The emotional connections formed between pastors, their boards, staff, and volunteers contribute to the unique fabric of the church community. Equipping Haitian pastors for long-term ministry involves understanding and navigating these emotional dynamics to foster a supportive and resilient church environment. Stone’s emphasis on the potential disruption caused by introducing change or facing crises aligns with the challenges Haitian pastors may encounter. Haitian pastors, as leaders, may face apprehension from their congregation towards new ministry philosophies or discontent from key church members. The perceived losses due to changes can unbalance the church or the team emotionally. Equipping pastors involves providing them with tools to manage and address these emotional dynamics effectively. To equip Haitian pastors for long-term ministry, there is a need to focus on building emotional resilience and adaptability. Pastors must be prepared to navigate emotional challenges, uncertainties, and disruptions within their church community. Training programs should emphasize strategies for fostering open communication,

98. Steinke, p. 82.

addressing concerns empathetically, and leading through change in a way that maintains the emotional well-being of the congregation. Equipping pastors for long-term ministry involves acknowledging the potential disruptions caused by change or crises and providing them with the emotional intelligence and leadership skills necessary to navigate these challenges effectively.

There is a truth about the past and its offerings. Leaders need to discard what is no longer effective and adapt to what the future holds. When the past methods prove ineffective, leaders should be adept at recognizing and assessing the obsolescence of a technical solution in favor of embracing change. Rendle adds,

Leaders must accept that the new landscape, the changed mission field of their ministry, is actually the condition under which organized religion will now live. And conditions require new learning before action is effective. Real learning depends on humility—the acceptance of a ‘we do not know’ that can release the power of inquiry rather than a defensiveness or protectiveness of what we do know from our earlier time of strength.⁹⁹

Rendle also notes, “Leaders now face a landscape of losses. This is the new landscape—the new condition under which the institutions of the Spirit must now live. Leaders will need quiet, purpose-driven courage to walk into these new and difficult waters trusting in God’s promises.”¹⁰⁰ Gordon Smith writes, “We live in a world where we simply cannot make assumptions about our environment or make any confident assertion about the future. We do not know what lies around that bend. We need to consider what it takes for organizations to adapt, to be innovative with institutional agility in the midst of a fluid environment.”¹⁰¹

Rendle and Smith collectively emphasize the critical need for leaders to adapt to a changed and uncertain landscape in the realm of organized religion. Rendle underscores the

99. Rendle, p. 32.

100. Rendle, pp. 51-53.

101. Smith, p. 17.

importance of accepting this new reality as the condition in which organized religion will now exist. He suggests that leaders must embrace a stance of openness to new learning, recognizing that effective action in this transformed mission field requires a departure from familiar assumptions. Rendle's perspective introduces the concept that real learning is rooted in acknowledging our ignorance, creating a space where the acceptance of "we do not know" becomes a catalyst for inquiry. He argues this is more powerful than clinging to the known elements from a previous era of strength. According to Rendle, leaders are called to navigate a landscape of losses, requiring a unique blend of quiet, purpose-driven courage to venture into uncharted waters while holding firm to trust in God's promises. Smith complements this perspective by emphasizing the unpredictability of the world and the necessity for organizations, including those in the realm of spirituality, to adapt and innovate with institutional agility. His view aligns with Rendle's call for a mindset shift, urging leaders to refrain from making assumptions about the environment and to remain open to the dynamic nature of the future.

Together, Rendle and Gordon Smith advocate for a leadership approach that acknowledges uncertainty, embraces continuous learning, and cultivates the courage to navigate challenges in the evolving landscape of organized religion. This synthesis highlights the shared emphasis on humility in the face of the unknown, a commitment to ongoing adaptation, and a reliance on purpose-driven courage rooted in faith.

Like leaders in any context, Haitian pastors often face societal, economic, and cultural uncertainties. Rendle and Smith's emphasis on acknowledging uncertainty aligns with the reality that the landscape of organized religion is dynamic and subject to various challenges in the context of Haitian churches. Equipping pastors involves developing a mindset that acknowledges uncertainties and prepares them to navigate through ambiguity with wisdom and discernment.

The Haitian cultural landscape and the evolving nature of ministry demand a commitment to continuous learning. Pastors need to stay informed about changes in their communities, emerging trends, and global influences. The approach of embracing continuous learning encourages pastors to seek new knowledge, engage in relevant training, and adapt their ministry strategies to meet the evolving needs of their congregations and communities. In the Haitian context, where faith plays a central role in the lives of many, purpose-driven courage rooted in faith becomes a powerful guiding principle. Pastors are encouraged to rely on their faith to overcome challenges, inspire their congregations, and stay committed to their long-term ministry goals. This approach aligns with the spiritual and cultural values prevalent in the Haitian context. The leadership principles advocated by Rendle and Smith are highly applicable to equipping Haitian pastors for long-term ministry. The focus on acknowledging uncertainty, embracing continuous learning, cultivating courage, practicing humility, and relying on faith aligns with the dynamic and multifaceted challenges faced by Haitian pastors in their mission to lead effectively in an ever-evolving landscape.

Team Building

Berkley suggests,

As equippers, we must ensure that God's people have an adequate knowledge of Scripture and unity in Christ so they can grow to maturity. These are best to accomplish through the teaching and worship ministries of the local church, and the effectiveness of that teaching and worship demands intense volunteer involvement.¹⁰²

In writing about "Determining Ministry Needs," Larry W. Osborne expresses that "it seems no ministry ever has enough volunteers, gifted lay leaders, or professional staff to do all

102. Berkley, pp. 270-271.

the good things that could be done. So as pastors, we are forced to determine priorities in light of limited financial and human resources.”¹⁰³ The focus is on training others to empower them to replicate the values and teachings instilled in them. This approach is expected to have a positive impact on the ministry. Peter Wagner observes that “an equipper is a leader who actively sets goals for a congregation according to the will of God, obtain goal ownership from the people, and sees that each church member is properly equipped to do his or her part in accomplishing the goals.”¹⁰⁴ He goes further to say that “if the clergy can believe their primary role is that of equipper and if the lay people will give their consent and willingly open the way for their pastor to be such a person, churches can grow both in quantity and in quality.”¹⁰⁵

Team building is a vital part of leadership. Elrod defines a team as “a group where there is intentional, risk-taking effort toward the three components of task, process, and people.”¹⁰⁶ Most importantly, this process of team building involves the people that you are leading. In a team building situation, leaders model a learning posture and a place to be followers. Aubrey Malphurs and Will Mancini offer this definition of leadership development: “the intentional process of helping established and emerging leaders at every level of ministry is to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge

103. Larry W. Osborne, “Determining Ministry Needs” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994) p. 270.

104. C. Peter Wagner, “Leading Versus Enabling” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994) p. 153.

105. Wagner, p. 153.

106. Roger Razzari Elrod, “Building a Team” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994) p. 184.

and skills.”¹⁰⁷ Malphurs and Mancini note that, “Most ministries stumble because they have no trained, competent leadership in place.”¹⁰⁸

Malphurs, Mancini, and Drucker collectively emphasize the importance of effective team building and leadership development in the context of ministry. Malphurs and Mancini echo this sentiment, noting that ministries often stumble due to a lack of trained, competent leadership. Their observation reinforces the notion that effective team building, and leadership development are interconnected. A well-trained and competent leadership team is vital for the success and sustainability of any ministry.

Effective team building is not a standalone initiative, but an enduring commitment rooted in Jesus’ values and God-designed interdependence. Leadership development is identified as a key component of this commitment, encompassing the intentional process of shaping leaders’ character and refining their skills. Drucker adds the crucial dimension of competent leadership, emphasizing the reciprocal nature of competence between leaders and their staff. Together, these insights underscore the interconnectedness of effective team building, leadership development, and competent leadership in the pursuit of a shared vision and long-term ministry success. A sense of direction must come from the leader so that the volunteers and the staff know clearly what is expected of them. In this case, the pastor must provide that leadership or that direction.

Malphurs and Mancini offer this bold truth about the fear of leaders: “when leaders fear that they will lose power in the ministry and are reluctant to develop new leaders, they must ask if such fear is from God.”¹⁰⁹ Malphurs and Mancini are challenging leaders who are under the

107. Aubrey Malphurs and Will Mancini. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. (Grand Rapids, MI: Baker Books, 2004) p. 24.

108. Malphurs and Mancini, p. 25.

109. Malphurs and Mancini, p. 32.

belief that the ministry is theirs and that developing new leaders will make them less valuable to the congregation. Their fears of losing influence and control hinder the development of other leaders. This is a reminder that the church belongs to God, and that this not a one man's possession. Church leaders are mere stewards entrusted with assets to manage. They further add that: "the pastor is called not to guard but to give away."¹¹⁰

Malphurs and Mancini contribute to this discourse by addressing a common fear among leaders. They challenge leaders to introspectively evaluate whether such fear aligns with God's purpose. The authors argue that when leaders resist developing new leaders due to a fear of losing control, they must question the source of this fear and its compatibility with God's plan for the ministry. This challenges the notion that the ministry belongs to any one individual, emphasizing that church leaders are stewards entrusted with managing assets rather than possessing them. Furthermore, Malphurs and Mancini emphasize that leadership in the church is not about hoarding authority but about equipping and empowering others. They challenge church leaders to embrace a mindset of generosity and selflessness, recognizing that the true ownership of the church rests with God. The success of a church is intricately tied to collaborative leadership, where the pastor plays a role in assembling and empowering a strong team. Fear of losing control and influence is challenged as incompatible with God's plan for ministry, reinforcing the idea that the church belongs to God, and leaders are stewards entrusted with its care. The bold truth that pastors are called to give away, not guard, encapsulates a transformative leadership approach that fosters growth, development, and shared responsibility within the church community.

110. Malphurs and Mancini, p. 33.

Osborne suggests that “At the onset expectations from the staffs/volunteers need to be made clear to avoid confusion. The expectations need to be clear, understood, and agreed upon by all. The outcomes need to spell out exactly what the volunteer should do. It is best to list three to five major and specific goals by which a ministry will be judged.”¹¹¹ Mallory reports that, “One of the healthiest decisions our pastor made was to acknowledge, particularly to himself first, that he didn’t know everything.”¹¹² Pastors need to acknowledge that they have limitations, that they need to set boundaries by refusing to be what people think pastors should do, and how the pastors should be in ministry. This is a lesson that our colleagues can learn from. It is hard for pastors not to be seen as knowing all things when the expectation is that pastors should know all things. Mallory puts it this way: “being all thing to all people sometimes gets applied as the exact job description for the pastor.”¹¹³ Guindon contends that,

When you mentor individuals of diverse backgrounds, leaders will naturally arise. Once you recognize someone as a leader, nurture and empower them at the right moment. In the church, leaders are not only tasked with being disciples but also with shepherding the congregation and guiding those who will take on leadership roles alongside or succeeding them.¹¹⁴

Mallory’s report sheds light on the significance of humility in pastoral leadership. The acknowledgment by the pastor that they do not know everything is characterized as one of the healthiest decisions. Recognizing limitations is crucial for pastors to set boundaries and resist conforming to unrealistic expectations about their role. The pressure to be everything to

111. Larry W. Osborne, “Assessing and Improving Effectiveness” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994) pp. 248-249.

112. Sue Mallory. *The Equipping Church: Serving Together to Transform Lives*. (Grand Rapids, MI: Zondervan, 2001) p. 57.

113. Mallory, p. 63.

114. Brandon Guindon. *Stay the Course: Seven Essential Practices for Disciple Making Churches*. (Brentwood, TN: Him Publications, 2017) pp. 63-64.

everyone can be overwhelming. Her perspective suggests that pastors need to define their role intentionally, avoiding the assumption that they should know everything and be all things to all people. Mallory's statement serves as a valuable lesson for colleagues within the ministry, encouraging them to embrace a similar mindset of humility and self-awareness. The difficulty in avoiding the perception of knowing everything is highlighted, emphasizing the challenge pastors face in navigating societal expectations. The implied lesson is that acknowledging one's limitations is not a sign of weakness but a step toward healthier and more authentic pastoral leadership. Guindon's perspective complements Mallory's by addressing the role of mentorship and leadership development in the church. Guindon suggests that leaders will naturally emerge when mentoring individuals from diverse backgrounds. According to Guindon, the key is to recognize these emerging leaders and empower them at the right moment. In the church context, leaders are not only tasked with being disciples but also with shepherding the congregation and guiding those who will assume leadership roles in the future.

Pastoral leadership is most effective when grounded in humility, self-awareness, and recognizing limitations. Expecting pastors to know everything and be all things to all people is unrealistic and can be detrimental. Colleagues are encouraged to embrace the lesson of acknowledging their limitations for healthier ministry practices. Furthermore, Guindon's perspective introduces the importance of mentorship and leadership development, emphasizing the natural emergence of leaders within diverse backgrounds and the responsibility of current leaders to recognize, nurture, and empower them for the future of the church. Therefore, pastors must be equipped to have a written description of their duties to avoid any misunderstanding or confusion of what comes with the job. The emphasis is on the importance of team building, equipping, leadership, and management.

Rendle sustains, “Leaders must learn how to disturb their systems in a manner that approximates the desired outcomes. For leaders to intentionally disturb their systems may seem both counterintuitive and unsatisfying at a time when people are already anxious about the future.”¹¹⁵ Smith adds, “Keep the present from being the victimized by that past. We name it so that we can put it behind us. Keep it from defining our present.”¹¹⁶ Smith also argues that “we will also insist that an institution grows and matures and expands its horizons and adapts to new circumstances and developments that the founder could not have anticipated. The lens of our charisma frees us to grow and change and adapt, as indicated already, to new circumstances.”¹¹⁷

In summarizing the above quotations, Rendle suggests that leaders need to disrupt their systems strategically to achieve desired outcomes, even if it may seem counterintuitive and unsatisfying during uncertain times. Smith emphasizes preventing the past from victimizing the present, advocating for acknowledging and moving beyond past challenges. Additionally, Smith argues for institutional growth, maturation, and adaptation to unforeseen circumstances, highlighting the liberating aspect of the organizational charisma that allows for evolution and adaptation to new challenges.

There are moments in history where organizational leadership must choose to divorce the past. Rendle asserts, “Leadership and learning are confined at the center of the organization where officials and experts reside, the day of the leader who comes complete with the answer is over. The day of the expert who can tell others uniformly what to do is over. Decision making and learning must happen at the edge, where an institution encounters the liquid culture.”¹¹⁸

115. Rendle, p. 67.

116. Smith, p. 24.

117. Smith, p. 25.

118. Rendle, p. 109.

Rendle suggests, “Leaders should meticulously craft opportunities, not merely as solutions to organizational challenges, but as valuable avenues for learning, experiments to be explored, or investments that can significantly impact the organization. For meaningful change to occur, both motivation and clear direction must be inherent in the process.”¹¹⁹ Smith notes,

“Healthy organizations are marked by a diversity of opinion and diversity of perspective and often these diverse views will be held strongly, with deep conviction. Healthy organizations do not fear conflict; they are open enough and honest enough with each other that they raise difficult matters and work them out, seeking common understanding around shared mission and core values. They recognize that conflict can lead to new learning.”¹²⁰

Rendle emphasizes that leaders should carefully create opportunities not just as solutions to problems, but as valuable avenues for learning and experimentation, or as impactful investments for the organization. He underscores the importance of incorporating both motivation and clear direction into the process for meaningful change to take place. On the other hand, Smith highlights that healthy organizations embrace diversity of opinion and perspective, viewing it as a strength. In such organizations, conflicts are not feared; instead, they are openly and honestly addressed, providing a platform for working through difficult matters. The goal is to seek common understanding around shared mission and core values, recognizing that conflict can lead to new learning.

Rendle annotates, “Bold leadership involves questioning the assumptions of scarcity that individuals often accept, taking the risk of seeking the sufficiency that is already in motion but

119. Rendle, p. 70.

120. Smith, p. 119.

may appear unfamiliar and divergent from conventional ministries and established practices.”¹²¹

He continues to expand,

To live in a liquid, divergent world the church will also need to learn that any defeat is not a loss but a lesson to instruct what is to be done next to fulfill its purpose. Quietly courageous leadership will learn from the uncertainty of a situation, knowing to be more afraid of being constrained by old ways than to be anxious about new unknowns.¹²²

Rendle further argues,

Courageous leaders should fear the lack of discernment and decisive choices more than criticism for changing the status quo. Institutional leaders, especially in community settings, must grasp consensual decision-making, aligning diverse voices through the group's narrative and purpose. Leaders must guide others in advancing based on the clarity of their collective story and purpose amid differences.¹²³

In essence, Rendle emphasizes the importance of bold leadership in challenging the assumption of scarcity, urging leaders to seek sufficiency in unconventional ways. He advocates for a mindset that views defeats as lessons rather than losses, encouraging the church to adapt to a liquid, divergent world. According to Rendle, courageous leaders should prioritize discernment and decisive choices over the fear of criticism for changing the status quo. In community settings, he underscores the need for consensual decision-making, aligning diverse voices with the group's narrative and purpose, guiding others based on the clarity of their collective story amid differences.

Rendle avows, “Leadership groups must be representative, or they cannot be listened to by the wider church/audience. The church is now in the curious position that any and every group must be highly representative if it is to have any credibility in a culture that recognizes

121. Rendle, p. 88.

122. Rendle, p. 111.

123. Rendle, p. 114.

diversity.”¹²⁴ Beeley emphasizes that “church leadership is not a personal right, nor is it fundamentally a vehicle for the fulfillment of one’s personal goals.”¹²⁵ In the earlier statement, Rendle highlights the importance of representation within leadership groups in the church, asserting that without representative voices, these groups may lack credibility in a diverse cultural context. Beeley accentuates that church leadership is not a personal entitlement or a means for fulfilling individual goals. The call for leadership groups to be representative underlines the significance of diversity and inclusivity within the church.

In a culturally diverse society, having a leadership team that reflects the variety of backgrounds, perspectives, and experiences into the broader church is essential for credibility. It recognizes the value of different voices in shaping decisions and fostering a sense of belonging among the congregation. The notion that any and every group must be highly representative to have credibility in a culture that recognizes diversity speaks to the changing dynamics of societal expectations. It reflects a growing awareness and acknowledgment of the importance of inclusivity in leadership, suggesting that a homogeneous leadership structure may not effectively engage with or address the diverse needs of the congregation. A lack of representation can lead to a leadership group being marginalized or disregarded by the wider church or audience. This acknowledges the potential disconnect between leaders and the diverse members of the congregation when there is a gap in representation. It also implies that a failure to address diversity may hinder the church's ability to effectively engage with its community. Beeley’s assertion challenges the perception of church leadership as a personal entitlement. It emphasizes that occupying a leadership role is not merely a right but involves a responsibility to the

124. Rendle, p. 115.

125. Beeley, p. 49.

community. This challenges potential abuses of power and underscores the servant-leadership model, wherein leaders prioritize the community's well-being over personal interests.

Beeley's statement counters the notion that church leadership is a platform for personal ambitions. It reframes leadership as a service-oriented role aimed at fulfilling the collective mission and goals of the church. This perspective aligns with the biblical concept of servant leadership, where leaders are called to serve and support the spiritual growth and well-being of the community. A highly representative leadership group reflects the diverse makeup of the church community and ensures credibility in engaging with a culturally varied audience. Furthermore, the emphasis on leadership not being a personal entitlement but a service-oriented responsibility reinforces the idea that leaders are accountable to the broader community and are called to prioritize the shared mission of the church over personal aspirations.

Rendle adds, "Representation meant the opportunity to claim attention to the needs and preferences of one's subgroup and to negotiate to favor one's own perspective. Leaders now need to understand that each representative voice holds its own partial truth that is needed by the whole, that is to bring one's own truth to the conversation in the service of the whole body."¹²⁶

To summarize the quote above let us say, in times of anxiety, confusion, and turbulence, a non-anxious leadership presence is crucial for restoring order in chaos. It is now imperative for leaders to engage in active listening and meaningful conversations and to invite every stakeholder to contribute to the necessary learning. The era of the "I know it all" mentality is over, especially in the face of an uncertain future where confidence in direction is lacking. Leadership must be characterized by courage, humility, and a quiet presence in this new landscape to facilitate genuine learning.

126. Rendle, p. 117.

Ken Blanchard sustains that “when things go well, leaders with humility look out the window and give everybody else the credit. They remain humble and unassuming about the success.”¹²⁷ Beeley adds, “The authentic mark of humility is a clear focus on God, a commitment to the work of ministry, and a heartfelt desire for the spiritual growth of God’s people, not our own glory.”¹²⁸ The leader will seek ways to inspire and energize others, motivating them to succeed by acknowledging and crediting them for team accomplishments. Beeley affirms that,

To be a strong and effective leader is to remain constantly humble before God, and whenever we elevate ourselves apart from God, we are no longer real leaders. Only by remaining profoundly uninterested in our own glory can we dwell in God’s grace and cease to rely on the power of the world.¹²⁹

Rendle, Blanchard, and Beeley collectively convey a nuanced perspective on leadership, emphasizing the evolving dynamics in the contemporary landscape. Rendle introduces the concept of representation, highlighting the importance of leaders recognizing and valuing the diverse perspectives within their community. He stresses the need for leaders to view each representative voice as holding a partial truth, essential for the well-being of the community as a whole. This underscores the shift from individual authority to a collective understanding that values the contributions of every stakeholder. The theme of humility resonates strongly in both Blanchard’s and Beeley’s perspectives. Blanchard contends that humble leaders attribute success to the team’s collective efforts, acknowledging the importance of shared accomplishments. This humility, he denotes, is crucial even in times of success, challenging the traditional “I know it all” mentality. Humility is the hallmark of a genuine leader.

127. Ken Blanchard, “Reflection on Encourage the Heart” in *Christian Reflections on Leadership Challenge*, edited by James M. Kouzes and Barry Z. Posner. (San Francisco, CA: Jossey-Bass, 2004) p. 104.

128. Beeley, p. 41.

129. Beeley, p. 52.

In a challenging season for the world, leaders must practice vigilance, observation, and understanding to navigate the uncertainties ahead. Learning requires input from everyone. Steinke, Rendle, and Smith boldly guide leaders in the right direction, urging them to contemplate and reflect on their leadership styles and remain open to learning to be effective. Embracing the new often demands the courage to let go of old ways. Beeley delves deeper into the concept of humility, connecting it to a leader's focus on God, commitment to ministry, and a genuine desire for the community's spiritual growth. The idea of remaining humble before God becomes the authentic mark of effective leadership.

Beeley emphasizes that true leaders find inspiration in motivating and crediting others, fostering a collaborative and empowered team. Leadership in the modern era requires a departure from individualistic approaches. Instead, leaders must embrace the complexity of representation, engage in active listening, and foster humility as a cornerstone of their leadership style. This humility involves recognizing the partial truths held by diverse voices, crediting the team for success, and remaining profoundly focused on a greater purpose—whether it be service to the community, commitment to ministry, or the spiritual growth of the collective. In essence, leadership is evolving into a collaborative, humble, and purpose-driven endeavor, where success is measured by the collective achievements of the team rather than individual prowess.

Management

Preparing pastors for sustained ministry requires both leadership and management skills. This enables them to effectively lead the people of God and manage resources, being accountable for their stewardship of entrusted assets. Crucial to a successful ministry is the presence of dedicated and trained volunteers. Their commitment is vital for the effectiveness of the ministry.

Given what a church is meant to be, affording the financial burden associated with day-to-day operations would be nearly impossible without the support of such volunteers.

In the field of leadership and management, the following definitions help to differentiate the role and function of each discipline so that people do not mix them in their application.

Leadership is the ability to inspire, influence, and guide individuals or groups toward a common goal. It involves setting a vision, motivating others, and fostering innovation and change.

Leaders often focus on inspiring and aligning people with a shared vision. Management is the process of planning, organizing, coordinating, and controlling resources to achieve specific objectives. It involves overseeing day-to-day operations, allocating resources efficiently, and completing tasks according to established plans and processes. Leadership inspires and motivates people, sets a vision, and drives change. Management focuses on organizing, planning, and controlling resources to achieve defined goals. Leadership is further oriented towards people, vision, and long-term goals. Management is oriented towards tasks, efficiency, and short-to-medium-term objectives. In practice, effective organizations often require a balance of both leadership and management qualities to thrive. Successful leaders may need to incorporate management skills, and effective managers often benefit from strong leadership capabilities.

Pastors have the tendency to be all to all the people, to be the solution to all problems even if it is outside of their training and expertise. Peter Drucker declares,

Effective pastors therefore know that they must consolidate their discretionary time. Management is not the answer to all problems of ministry. Yet management is a tool all of you need. You must learn to get the other things done by managing yourself, your parish, and your job. You must learn to set objectives for yourself and for the various major tasks you think you should be doing.¹³⁰

130. James D. Berkley. *Leadership Handbooks of Practical Theology: Leadership and Administration*. (Grand Rapids, MI: Christianity Today, Vol.3, 1994) pp. 77-78.

Drucker urged pastors to embrace management skills within their ministry contexts. The goal is to achieve results by initially managing oneself, followed by overseeing the parish and the people entrusted to their care by God. This underscores a call to stewardship that pastors must integrate into their approach to ministry. Regarding time management, Philip M. Van Auken suggests that “two keystone principles of pastoral accessibility emerge as we correct these misconceptions: God is always accessible; a pastor must strive to be always accessible to God. But with people, pastors can’t always be accessible. Instead, they can establish priorities that will help them manage how accessible they will be.”¹³¹

Time management is critically important for pastors to be effective in ministry when considering the many hats, they wear in the execution of their duties. Drucker was appealing to pastors to learn to use management skills in their ministry settings so that they can get things accomplished by starting with managing themselves and then the parish and the people that God entrusted into their care. This is a call to stewardship that pastors must implement in their way of doing ministry. They cannot choose one over the other. Leadership and management are essential aspects of the day-to-day job description. Therefore, a pastor should know that the job involves leadership and management skills.

Delegation

For the equipping pastors to build an effective team for long-term ministry, they must be willing to delegate some of the responsibilities to others in the ministry. Delegation is an important aspect of building an effective team. To delegate means to involve someone in an endeavor by coordinating their efforts with one’s own goals. To delegate in the church, we need

131. Philip M. Van Auken, “Accessibility Versus Productivity.” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994), p.76.

to rely on God's Spirit to better equip and enable those we lead. Most of the ministries of the church rely on the good deeds of the volunteers who understand that they are saved to serve.

Recruiting Volunteers

Recruiting staff and volunteers must play an important role in equipping ministers for long-term ministry. Recruiting the wrong person with the wrong skills for a particular ministry can cause irreparable harm to the people being served. The equipper must carefully identify, evaluate, and recruit the right person with the right skill for the ministry to be effective.

Berkley affirms that,

For effective volunteer recruitment, advise small group leaders to identify team skills and create a clear, detailed job description. Uncertain expectations can deter commitments, so specify roles and responsibilities, along with the expected level of involvement. Start the recruitment process early, showing respect for volunteers and allowing time for thoughtful consideration and prayer before committing.¹³²

Sue Mallory notes that "equipping represents both the practice and essence of the church. Those who empower, those who receive empowerment, and those who have yet to be empowered are all present in your vicinity. Some may remain unnoticed, while others may be underutilized, fatigued, or mistreated."¹³³ This is a way of saying that the equipping pastors must keep their spiritual eyes open to detect in the congregation whom they need to equip for ministry. There is an interdependence between the equipper and the one being equipped. The idea is that equipping cannot be done alone. According to Mallory, "The word equipping immediately assumes a team model, those who do the equipping and those who are being equipped."¹³⁴

Stevens and Collins suggest that:

132. Berkley, pp. 279-280.

133. Mallory, p. 21.

134. Mallory, p. 22.

Empowering others is a ministry centered on relationships, not just following a set program. It focuses on nurturing the spiritual growth of individuals within the community. Those in the role of equippers must possess the ability to identify and address dysfunctional relationships, taking action to address issues like over-functioning, under-functioning, addictions, triangular dynamics, and the dominance of the vulnerable. They should analyze the community's strengths by recognizing the unique gifts of its members, encouraging individuals to pursue their aspirations, and facilitating an environment where everyone's contributions are acknowledged. Moreover, equippers should adopt a comprehensive understanding of church growth, going beyond conventional definitions to achieve a more profound and meaningful expansion of the church community.¹³⁵

Mallory sees the equipping ministry as a system. The work of equipping involved the unleashing people who are already equipped so that they can do a special work of ministry. To equip others is not enough, they must commission the equipped so that they can use the skills they have acquired during the equipping period. Mallory emphasizes that “a church that makes an intentional decision to train the members into wise leaders who are capable of making good decisions has taken a significant step toward becoming an equipping church.”¹³⁶

The bottom line is that churches must become aware of their responsibilities to be equippers. They must train and equip others for ministry and understand that this is a team effort to accomplish the desired goal for the glory of God. As Mallory sketches out,

An equipping church understands that believers make the best investment of their time when they are operating in their call from God. An equipping church also measures success by the number of members who understand God's call in their lives and are finding ways to live out that call inside the church and out in the world.¹³⁷

The equipper needs to have an investigative eye to detect and identify the talents that are available to tap into. The emotional intelligence of the equipper must be in a state of alert to

135. R. Paul Stevens and Phil Collins. *The Equipping Pastors: A Systems Approach to Congregational Leadership*. (New York, NY: The Alban Institute Publication, 1993) p. 37.

136. Mallory, p. 47.

137. Mallory, p. 79.

constantly looking for gifted and talented individuals and use them for the glory of God. Like Berkley, Mallory, Stevens, and Collins, the work of equipping involves team building and an understanding of the people we are equipping for ministry. The contribution that others have made to the effectiveness of the ministry and celebrating their accomplishments must also be acknowledged.

Training Volunteers

In every organization, training workers is very costly. It takes time to train someone to be part of a team functioning at full capacity. The loss or the departure of a valuable member of a team could have dire consequences for the whole team due to the interdependence that exists among them. One of the most challenging tasks of religious leaders is to recruit reliable and competent volunteers to do ministry. Sylvia Nash states: “training takes time and goes a long way toward reducing stress for both new employees and trainers. Most management position require about six months to cover the basics.”¹³⁸ This is to remind church leaders and pastors how complex and time consuming it is to recruit, train and retain volunteers and staffs in a church environment if they do not choose the right person to join the team from the beginning of the process. The next section will focus on church structure and administration. It will begin with the various polities that have been in use in church settings from different denominations.

Corporate Governance

Understanding the various structure of church governance is an important skill for the pastor and the planter to know. The pastor needs to appreciate the models that already exists. The

138. Sylvia Nash, “Training New Workers” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994), p. 246.

planter needs to know what options are available and best for the context they hope to serve. The following styles of church government reflect the models of governance that the early churches from various denominations have adopted as guidelines to manage this sacred institution.

1. Presbyterian model
2. Episcopalian model (Bishop led)
3. Congregational model
 - a. Single Elder Congregationalism
 - b. Plural-Elder Congregationalism

All the above governance structures can be summarized in one word, polity.

For this discussion, it is helpful to annotate this definition of polity, “the organization or governmental structure of a local church adopted by an ecclesiastical body. Church polity is the way a church or denomination practices organization and governance. This is also the way in which local churches organize and administrate themselves.”¹³⁹

It is our assumption that many churches exist without paying attention to what form of governance structure they subscribe to. Whether the model adopted is in writing or not, it is probably a combination of governance styles mentioned earlier. It is critically important for church leaders to be well-informed in this area of governance so that they can implement good governance practices and administer the church effectively.

All the above forms of governance structure are supported by biblical verses. We shall caution those who subscribe to one style of governance to refrain from condemning other forms

139. Chad Owen Brand and Norman R. Stanton. *Perspectives on Church Government: Five Views of Church Polity*. (Nashville, TN: B&H Publishers, 2004) p. 2.

of governance structure as heretical. Our goal is to provide readers with a synopsis of what each style of governance believes and what they teach their congregants.

Presbyterianism

Presbyterianism,

Believes that the local congregation elects men to hold office of elder/overseer that carries within its bosom the intrinsic authority invested by Christ himself. They believe that the New Testament provides the schematic for their governmental connectionalism. They urge that the New Testament teaches in broad outline that the churches of the apostolic age were bound together by a connectional government of graded courts—local session, regional presbytery, general assembly, reflecting mutual accountability and submission among them. L. Roy Taylor emphasizes that in a presbyterian system, the members of the local church are accountable to the elders of the church, ministers and churches are accountable to the presbytery, and presbyteries are accountable to the general assembly.¹⁴⁰

There is a mutual accountability in a Presbyterian system of church government.

Presbyterians believe that the NT teaches in a schematic way ecclesiastical connectionalism between local churches, presbyteries, and the General Assembly because they see it being lived out by the church in Acts 15. Taylor explains that in connectional “local church are not independent but are accountable to the larger church, and that local churches do not minister alone but in cooperation with the larger church.”¹⁴¹ He further highlights that “Presbyterian teaches cooperative ministry in that the local churches are not independent, but interdependent, not only in doctrinal confessions and accountability, but also in cooperative ministry.”¹⁴² Presbyterians also believe that their ecclesiastical connectionalism best reflects not only the

140. Steve B. Cowan. *Who Runs the Church? Four Views On Church Government*. (Grand Rapids, MI: Zondervan, 2004) p. 97.

141. Cowan, p. 75.

142. Cowan, p. 97.

visible oneness for which Jesus prayed, not only the visible oneness for which the apostles mandated for the church, but also the visible, concrete connectionalism exhibited in Acts 15. Taylor argues that “When Presbyterians discuss church government we begin in the OT because we believe that the church is composed of the people of God in both the Old and New Testaments. Presbyterians believe that the church is not exclusively a NT body of God’s people, but that it spans testaments.”¹⁴³ Robert L. Reymond notes that “The restoration of the biblical form of church government provides the essential ‘check and balance’ necessary to keep the church on track about biblically mandated ministry responsibilities and concerns to protect it from anarchy on the one side and tyranny on the other.”¹⁴⁴ For Reymond, it seems that the Presbyterian model of church governance is the biblical model that churches are to adopt. It assumes that church governance is necessary to be enacted so that there is a system of check and balance in the way church leaders conduct the affairs of the church. If you follow the pattern of what Presbyterians believe, they follow the biblical model found in the book of Acts.

Episcopalianism

Peter Toon argues that the bishop represents the authoritative figure of the church when it comes to governance structure. “Only the bishop is vested with the power to ordain priests and deacons to execute their ecclesiastical duties.”¹⁴⁵ Similarly, Paul F. M. Zahl, in making the case

143. Cowan, p. 76.

144. Brand and Norman, pp. 90-100.

145. Cowan, p. 26.

for episcopalian belief, writes, “Episcopalians believe that unless a church has bishops, it is not a true church. It is defective. It is a sect. Its true DNA is off.”¹⁴⁶

The priest or presbyter is a full minister of the Word and sacraments but the authority to do things is derived from the bishop which did ordain him thereunto, vested with the rights to perform the functions required by the local church with the assistance of the deacon, who is an apprentice presbyter. Therefore, the priest is equipped with the authority to execute the many tasks that a bishop would have performed only at the local level, except the confirmation and the ordination of others, which rest in the power of the bishop to do. The bishop is seen as the figure representative of the church in succession of the apostles, vested with the power to defend the faith, supervise the priest and the deacon, and maintain disciplines in the church. Peter Toon, advocating for the Episcopalian view of church government, asserts that “‘Threefold ministry’ is the norm. Only bishops ordain a bishop; a bishop ordain priest or presbyter, with presbyters assisting, and only a bishop ordains deacons.”¹⁴⁷ Both Toon and Zahl advocate for their position on Episcopalian church form of government structure with conviction. Toon also admits that “there is more than one form of church government in the NT.”¹⁴⁸ Toon asserts that “the office of bishop in the church of God represents a partial continuation of the office of an apostle. It includes the ministry of oversight of the church in worship, doctrine, evangelization, and discipline.”¹⁴⁹

146. Brand and Norman, p. 213.

147. Cowan, p. 26.

148. Cowan, p. 28.

149. Cowan, p. 36.

Congregationalism

The congregational form of church government comprises of single elder and a plurality of elders.

Single Elder

Paige Patterson writes “the churches of the NT recognized two offices: Elder or pastor and deacon. Single elders believe that many elders may exist for the spiritual well-being of the church, but only one elder is the decisive spiritual leader of the flock.”¹⁵⁰ In making the case for the single elder, James Leo Garrett agrees that “the form of government structure adopted by this model of governance is the dual offices: Senior Pastor and the office of Deacons.”¹⁵¹ Patterson notes that “the pastor is expected to be decisive spiritual leader and interpreter, with accountability first to God and then to the congregation.”¹⁵² Garrett affirms that “the elder has the authority to teach and rule them.”¹⁵³ Patterson and Garrett agree that the elder is vested with the authority to execute the teaching and preaching of the Word for the spiritual growth of the saints. They are empowered to discipline them when they get off rail.

Patterson notes that “the congregation is vested with the authority to choose their pastor.”¹⁵⁴ The congregation operates under the lordship of Christ through a democratic process. Each member is responsible and accountable to Christ as Lord in such a congregation. Garrett

150. Cowan, p. 135.

151. Brand and Norman, p. 158.

152. Brand and Norman, p. 158.

153. Brand and Norman, p. 178.

154. Cowan, p. 136.

supports that “church government is administered by the body of the members, where no one possesses a preeminence, but each enjoy an equality of rights.”¹⁵⁵ This aspect of the congregational style of government practices equality and independence among members. The priesthood of all believers teach that everyone is viewed as a priest. The pastoral care of the members is entrusted to the hands of the entire congregation, not the bishop. The congregation should call its preacher and teacher to rule over their souls. Despite the democratic and the independence aspect of this model there are some advantages underlined by Garrett in making the case for this style of church governance. Garrett suggests that:

1. Congregational governance is equitable to the congregation’s members, affording each individual a voice and the right to engage in the church’s affairs.
2. Various structures and models can facilitate the implementation of congregational governance, emphasizing the importance of sharing the church’s ministry.
3. Among different forms of church governance, congregational polity stands out in its ability to cultivate devotion and support for the congregation. Active participation in decision-making enables Christians to genuinely refer to it as “our church.”
4. In comparison to other forms of governance, congregational polity is likely to nurture stronger and more spiritual mature Christians. Ultimately, the effectiveness of congregational governance should be assessed based on its ability to discern and promote obedience to the will of the triune God.¹⁵⁶

We are not here to endorse what Garrett has expressed in making the case for single elder polity; nevertheless, we can concur that the participation of the members in the affairs of the

155. Brand and Norman, p. 178.

156. Brand and Norman, pp. 192-193.

church gives them a sense of ownership, and this is a positive way of engaging members of a congregation for the well-being of all.

Pattersson writes, “Single elder model also believes that the office of pastor is limited to men.”¹⁵⁷ Similarly, Garrett reports that this view was widely expressed by John MacArthur, pastor of Grace Community Church in California, and professor of theology at a seminary he founded. MacArthur believes that Christ rules through a plurality of godly men or elders. He has about 50 of such elders whose task is to discern the mind of God prayerfully, thoughtfully, and patiently on those issues the Scripture is silent. Garrett notes that this is also the view of the Dallas Theological Seminary in the Women’s ministry track on the Th.M. degree. Dallas Seminary holds the position that Scripture limits to men the role of elder and senior pastor. Garrett cited two sources of Southern Baptist who teach that the office of pastor is limited to men. In their presentation, both Patterson and Garrett agree that only men are appointed to the office of senior pastor or elder from a congregational point of view. The pastor or elder is responsible for feeding his flock through the teaching and preaching the Word of God. He leads them by example; he protects them from heretical predators who would harm them. The pastor or elder leads them to grow the flock through evangelism and missions. Patterson writes, “an elder must assume administrative oversight of the congregation, but never without accountability to the congregation.” Garrett affirms that “it is that form of church governance in which final authority rests with the local or particular congregation when it gathers for decision-making.”¹⁵⁸ Sometimes, the congregation has influence and final determination in major considerations for the local church. A congregational polity encourages maximum freedom, participation, and

157. Cowan, p. 138.

158. Brand and Norman, p. 157.

responsibility for every believer and priesthood of all believers. Patterson contends that “a church should choose its elders, deacons, based on the qualifications set forth in NT and under the leadership and the indwelling of the Holy Spirit. One of these should be the primary leader and preacher and teacher for the flock.”¹⁵⁹ Both Patterson and Garrett make the case for the single elder form of church government. They both agree with the roles that the congregation plays in the election of their leader and the congregational involvement in the affairs of the church.

Plural Elder

Samuel Waldron, in making the case for the plural elder, observes that “plural elder teaches independence of each local church. Each local church should be led under normal circumstances by a plurality of elders. Plural elders also believe in rule by elders and not congregations.”¹⁶⁰ The elders are the decision makers for the church. Plural elders also believe in the two-offices view mentioned in the single elder system. Waldron affirms that “Plural elders believe that each elder is vested with the same authority. It resists any elder being perceived as the main elder.”¹⁶¹ This view also believes in a three-office system, whereby a teaching elder could be chosen from outside the church and the ruling elders inside the congregation. James White highlights that some evangelicals believe they have not heard of a biblical church government. Waldron further argues that those evangelicals believe that they can rule the household of God according to their human traditions, personal tastes, and natural reason. White

159. Cowan, p. 152.

160. Cowan, p. 188.

161. Cowan, p. 192.

and Waldron protest such attitude toward the plurality of elder's church governance structure.

Waldron argues that,

The teaching elder is tasked with providing general leadership to both the church and the group of elders. The elders are responsible for selecting the church's officers and implementing church discipline. They hold the authority to manage the church's activities and oversee its finances. In cases involving church discipline, the elders must present evidence to the congregation.¹⁶²

Various governance structures that churches and its leaders should utilize to conduct the affairs of the church according to biblical principles exist. Note that each form of government uses biblical passages to support their belief system, and they all believe that their polity is the biblical way of governing church. There will always be some level of disagreement, and the issue is a matter of interpretation and understanding. The focus of each model reflects the view that the framers were trying to teach their audiences. They are consistent in the use of biblical passages to support their belief. The most important thing to remember in criticizing and evaluating a particular point of view is the realization that they are all supported by biblical passages. Church leaders need to become aware of what form of church governments are available to them to align their choice of government structure.

In the Haitian church, a pastor might not be fully aware of the government model adopted for the church he or she is leading. To be consistent in church practices, it is critical to know about different models of church government to understand whether church leaders are using strictly a congregationalism single elder or a plurality of elders' model, or if it is a combination of congregationalism and Presbyterian model that is implemented. To make the difference, church leaders should explore each church government model so that they understand their viewpoint and the rationale associated with each style of governance structure. Commonly, to

162. Cowan, pp. 187-198.

find out that a combination of parts from each form of government might be in practice by a church in the way they frequently implement church disciplines and decision making requires that they are knowledgeable about existing church governance structure available.

No one model of church governance is perfect. However, the five models mentioned above give practical ways to conduct the church's affairs in matters of hierarchy and discipline that must be in place in the church. If there are people, there will be conflict. A guiding principle to handle the conflicts that would arise in the life of the church needs to be in place. A written policy will equip the leaders to know how to approach an issue, even if it takes them by surprise.

Church Structure and Administration

Governance

Church administration is the organized and strategic management of a religious congregation or religious organization to facilitate its mission, operations, and outreach. It involves planning, coordination, and oversight of various aspects, including financial management, personnel, facilities, programs, and communication to support the spiritual and practical needs of the community of faith, ensure efficient and effective functioning, and helping to fulfill the religious mission and objectives of the church or religious entity. Congregants expect pastors to be good administrators of the Word, the people, and the assets that God entrusted in their care. For pastors to be equipped for long-term ministry, some skills are critically important so that their tasks are well-managed and delegated to committed men and women to share the ministry load. Church members, as well as the public, perceive the pastor as the general manager, administrator in charge of all the aspects of the ministry of the church. It is so much of a reality that congregants have unrealistic expectations of their pastors. Pastors often

do not know how to avoid those expectations without a well-thought-out job description. The role of the pastor could be whatever the congregants think it should be or how they expect the pastor to behave when it comes to the affairs of the church.

Otto F. Crumroy, Jr, Stan Kukawka, and Frank M. Witman write:

Although pastors typically receive thorough training in worship and caring for congregations when they begin their ministry, they frequently appear inadequately equipped to handle administrative and financial duties within the church. Nevertheless, the primary responsibility for ensuring the church's effective functioning and favorable outcomes typically lies with the church's acknowledged leader- the pastor in charge.¹⁶³

David S. Luecke and Samuel Southard have spent “years of interacting with pastors in continuing education seminars and of observing the many for whom discussions of church administration have little interest.”¹⁶⁴ Crumroy, Kakawka, and Witman, as well as Luecke and Southward acknowledge that church administration is an essential part of the pastors’ duties in exercising their pastoral functions. Pastors seem to place church administration as the least important in the list of their priorities.

Pastors are in the business of managing God’s resources entrusted in their care. It involves the people, the assets of the church, the skills of the volunteers, the finances of the church and everything that the church has in its possession. These functions might imply that the pastors have already performed the job’s managerial aspect. Even though pastors were not required to have a degree in management, part of the responsibilities of pastoring a church involves management and administration. To equip pastors for long-term ministry, it is crucial that they are trained in church administration and management. The literature on governance

163. Otto F. Crumroy, Jr., Stan Kukawka, and Frank M. Witman. *Church Administration and Finance Manual: Resources for Leading the Local Church*. (Harrisburg, PA: Morehouse Publishing, 1998) p. 1.

164. David S. Luecke and Samuel Southard. *Pastoral Administration: Integrating Ministry and Management in the Church*. (Waco, TX: Word Books Publishers, 1986) p. 12.

suggests that management and administration are the most critical aspect of a church document that must be enacted and implemented for a pastor to be equipped for long-term ministry.

James Furr, Mike Bonem, and Jim Herrington note that “the vision must be clear for leaders and members of the congregation to understand it and match their action to it. The implementation of the vision can only be effective if everyone is involved in the process and feels that they are part of something bigger than they are.”¹⁶⁵ An essential part of the documents that the church should contemplate during the process of being structured is to describe the vision of the church. The vision must be clear, short, and concise so that anyone reading it will understand it and be able to share it with others. The book of Proverbs says, “Where there is no prophetic vision, the people cast off restraint, but blessed is he who keeps the law.”¹⁶⁶ A vision should be present in the life of an organization. Furr, Bonem, and Herrington state, “An effective vision is a powerful motivator for a congregation.”¹⁶⁷ This process must be a joint exercise between leadership and a congregation to make sure that all members understand the vision and are equipped to explain it to others without depending on the leaders.

Richard B. Couser is a Christian and an attorney who is concerned about the well-being of this sacred institution, the church. He is an expert in the legal field to warn church leaders about pitfalls they must be aware of while doing ministry. He understands the needs of churches to be administratively managed and well-structured. Couser asserts that “church governance documents should be prepared on the assumption that challenges will occur.”¹⁶⁸ The idea is that

165. James H. Furr, Mike Bonem, and Jim Herrington. *Leading Congregational Change Workbook: A Leadership Network Publication*. (San Francisco, CA: Jossey-Bass Publishers, 2000) p. 44.

166. Prov 29:18.

167. Furr, Bonem, and Herrington, p. 44.

168. Richard B. Couser. *Ministry and the American Legal System*. (Minneapolis, MN: Publishers' Workgroup, 1993) p. 180.

church leaders and pastors should create a set of corporate documents, lest they be unprepared to deal with the unexpected. Couser also points out some of the significant disadvantages that churches could face if not incorporated. He highlights that the church might not have the freedom to own properties and conduct transactions without federal oversight. Its ability to function as a legal entity may be restricted, potentially exposing church members to personal vulnerability and liability for the church's debts.¹⁶⁹ Couser also insists on the importance for the organization to prepare an article of incorporation, a set of bylaws detailing the rules of governance for the church. This document must include "a statement of faith, the purpose of the organization offices, committees and boards with detailing guidance of what each will be responsible for doing."¹⁷⁰ Having a church that is administratively structured becomes an important factor in the process of making the day-to-day decisions. Church leaders and pastors should make sure they seek professional experts to tackle important matters right at the beginning.

Richard R. Hammar is an attorney, CPA, and best-selling author specializing in legal and tax issues for churches and clergy. He is a Harvard Law School graduate and the author of more than 100 books. In a similar way, Hammar notes that,

Pastor, Church and Law stand as the foremost and thorough guide addressing legal matters impacting churches. While churches may not perceive themselves primarily as employers, this is a crucial aspect of their function. Does the church need to adhere to the same legal obligations as non-religious employers in its role as an employer? While certain laws may not apply to the church due to the First Amendment safeguarding religious freedom, in many instances, the church is bound by the same legal regulations as secular employers.¹⁷¹

169. Couser, p. 182.

170. Couser, pp. 181, 185.

171. Richard R. Hammar. "Essential Guide to Liabilities and Duties for Church Boards." Christianity Today, 2012, p. 9.

Like Couser, who emphasized the importance of abiding by state and federal laws when it comes to incorporating the church, Richard Hammar also focuses on the importance of the articles of incorporation. Hammar argues that “some charters may have restrictions on the sale and purchase of church property, the size of the board of directors, and debt limits.”¹⁷² These are important guidelines and information dictating how the church intends to deal with matters related to the sale and acquisition of properties and set the number of people to be on the board. The failure to draw up such a document will leave the church administratively dysfunctional with no sense of direction. In many instances, some properties have a clause about its specific use, and what must occur when a particular event occurs. Hammar refers to it as “a dissolution clause, to explain what will happen to the church’s property if certain conditions occur.”¹⁷³ One can find these instructions in the corporate governance of an organization. The constitution and the bylaws contain so much about the organization’s mode of operation that it would be unwise to even entertain the official launching of a church plant without a complete set of bylaws. Failure to write bylaws is like someone deciding to travel without a sure destination. Both Couser and Hammar have made the case for church leaders and pastors to pay attention to the essentials of church planting.

F. H. Flake, E. Flake, and E. C. Reed have expressed their concerns on this issue of church governance and state that “the constitution and bylaws must be vehicles that allow for progress and unity, rather than instruments of division.”¹⁷⁴ They understand this aspect of the

172. Hammar, “Essential,” p. 9.

173. Hammar, “Essential,” p. 9.

174. Floyd H. Flake, Elaine McCollins Flake, and Edwin C. Reed. *African American Church Management Handbook*. (King of Prussia, PA: Judson Press, 2007) p. 30.

organizational structure is essential so that people can refer to it as a road map for the entire organization. Some church leaders fail to have a solid structure in place due to disputes and disagreements among church members to cast the needed votes for this important document. The competing values among many groups within the church often leave the institution vulnerable to potential violators. Like Couser and Hammar, Flake, Flake, and Reed emphasize that the bylaws and the constitution must be the instruments that provide guidelines for the operation of the church. Flake, Flake, and Reed indicate that these guidelines should be clearly stated, “specifically, the constitution and bylaws should state in clear language who has authority in designated areas of the organization, and they should define the process of how this authority is exercised.”¹⁷⁵ As stipulated in the case study, it is a shame that many of our sacred institutions need to have the internal affairs of the church decided in court. Church leaders and pastors often fail to abide by biblical principles to resolve conflicts among its members. The result is that some disputes are settled in an outside legal system that may be insensitive to the realities of the church as a religious organization. Therefore, for a church to operate effectively and efficiently it must have a set of guidelines dictating what it will do and what it will not do. This document should contain the bylaws and the organization’s constitution, the guiding principles.

Branough suggests that before signing a contract, church leaders and pastors are reminded to pay attention to what they are signing and to review the church document to making sure that they will operate within their limits of authority, in many cases. Branough asserts “it is unclear whether a minister has been authorized to sign a contract on behalf of the church. Clergy should be certain that the contract has been duly authorized by appropriate action and that they

175. Flake, Flake, and Reed, p. 30.

are vested with the authority to sign.”¹⁷⁶ “The individual signing a document should know the limits of his/her authority, and this serves as a warning for church leaders to be cautious as they approach every transaction on behalf of the church. Board members should be aware that they could be personally liable for acting negligently in providing services to the church. Those delegated/authorized to sign should understand and stay within their limits according to the established guidelines found in the organization’s policies (bylaw and constitution).”

Hammar suggests three practical steps to watch before signing any document:

1. Never sign anything without proper authorization.
2. Be sure to list the church’s name on the paper.
3. Be sure to sign in a representative capacity.

The practical steps provided by Hammar remind that the role of every position to be filled by volunteers as well as paid staff must be clearly defined so that people are not engaged in unauthorized transactions involving the church under the assumption that they have the authority. Therefore, whoever is serving the organization at whatever capacity should know and understand the scope of the service so that it will not lead to personal liability for the individual. Therefore, the bylaw and the constitution of the church are crucial in the church’s life so that church leaders are equipped with all the tools necessary to run and operate this institution with confidence.

Accounting and Reporting

While the church is a religious non-profit organization, accounting and reporting are essential for accountability in managing the assets of the church. To equip pastors for long-term ministry there needs to be a well-balanced system in place when it comes to accounting and

176. M. J. Branaugh. “70 *Insights to Keep your Church Safe, Legal, and Financially Sound*.” (Church Law & Tax: A Ministry of Christianity Today, 2017) p. 18.

reporting to members of the church as well as other interested parties in the financial health of the church. A system should include effective communication through print and verbal report.

As an institution having a physical presence, the rules and regulations affecting people's daily lives cannot be avoided. Church leaders and pastors might find themselves in violation of established government laws. They need to remember that they are still members of society, even though they are also citizens of a heavenly Kingdom of God. In the gospels, Jesus invited us to reflect on His saying about taxes: "Give back to Caesar what is Caesar's and to God what is God's."¹⁷⁷ Jesus was tested on His position about obedience to the law. His response was very instructive for us to pay our taxes, obey the rules set by society, and keep our focus on God in adoration and exaltation due to Him. Berkley, in his article on "Housing Options", reiterates that:

Clergy have an excellent tax advantage available through their housing arrangements. The Internal Revenue Service excludes from taxable income the portion of a minister's salary allocated by the church as a housing allowance, provided that the allowance does not exceed the actual housing expense or fair rental value of the home, including utilities. This is a rule that is applied whether pastors buy a house, rent, or live in a parsonage.¹⁷⁸

While Hammar says that not every pastor needs professional help with taxes, he also suggests that most pastors can prepare their own tax returns. But since clergy tax issues offer unique problems, pastors need to be well informed, and they may want to seek professional help when they face challenges related to their situations. He goes on to say that when shopping for a clergy competent tax preparer, we must understand that not all Certified Public Accountant (CPA) firms are competent in the area of clergy's compensation. Hammar advises pastors to ask those professionals if they have taken continuing-education units required for CPA's to handle

177. Mark 12:17.

178. Berkley, p. 91.

clergy taxes. It is also helpful to ask other pastors about their experience with their preparers to find out who they recommend.¹⁷⁹

Both Berkley and Hammar provide practical insights to clergy to make sure they hire the right professional to prepare their personal income tax return so that they remain compliant with the tax authorities.

Budgeting

Budgeting is essential to equip pastors for long-term ministry. It guides each department in their spending habits to remain within the budgeted amount allocated to their department.

Budgeting plays a critical role in the ministries of the church. Jamie Dunlop upholds,

Church budgeting is about faithfulness to God. Rather than delineating between “physical and spiritual” areas of administration. Church is a spiritual institution with spiritual investment goals, and it should have spiritual-minded leadership. Church budgeting process should be led by the church’s pastors and elders.¹⁸⁰

Gary Fenton vis-a-vis the pastor’s involvement in the finance of the church. He suggests that “By refusing to become involved in money issues, we tell our people that money is not important. He finds it difficult, however, to separate money from spiritual issues.”¹⁸¹ There is a prevailing trend where church leaders lean towards delegating financial responsibilities to the finance committee, allowing the pastor to concentrate on spiritual matters. This approach seems to imply that church finance is not inherently intertwined with spiritual components.

Jamie Dunlop proposes the task of pastors in seven buckets:

179. Berkley, p. 93.

180. Jamie, Dunlop. *Church Budgeting for a Healthy Church: Aligning Finances with Biblical Priorities for Ministry*. (Grand Rapids, MI: Zondervan, 2019) pp. 36-37.

181. Richard L. Bergstrom, Gary Fenton, and Wayne A. Pohl. *Mastering Church Finances*. (Portland, OR: Multnomah Press, 1992) p. 53.

1. Set the budget's income estimate.
2. Determine if high-level allocation is right.
3. Provide quality control for each budget line.
4. Balance long-term plans with emerging opportunities.
5. Assess unique opportunities for ministry.
6. Communicate the budget.
7. Break the budget.¹⁸²

This emphasizes that pastors should neither overlook nor downplay their role in the church's budget. Despite attempts to spiritualize their position and distance themselves from financial matters, they cannot divorce this aspect of ministry from others. The church budget holds equal significance alongside other ministries because they are interconnected. While Dunlop and Fenton have shared their perspectives on the pastor's involvement in the financial aspect of the church, they may not have considered the size and complexity of the church in question and the challenges associated with direct involvement of church leaders and pastors in financial dealings. The pastor's education in interpreting financial statements and understanding the budgeting process is crucial, serving both the pastor and the church as overseer of the assets entrusted by God.

In megachurch administrations, where multiple layers of administrators handle financial matters, effective oversight becomes challenging. We concur with the need for some level of supervision and understanding on the part of the pastor, even though financial statements may not be easily readable and understandable. This does not negate the role of the pastor as an

182. Dunlop, p. 44.

overseer. Unfortunately, many pastors are kept away from financial decisions, ostensibly to shield them from potential scandals.

Liability Coverage

While this section may not focus on preparing others for long-term ministry, it is crucial that pastors possess knowledge about liability coverage for the organizational health of the institution. Understanding insurance or ensuring that someone in church leadership obtains appropriate liability coverage for each aspect of the church's exposure should be a top priority to safeguard and secure the resources entrusted to their care.

Equipping ministers for long-term ministry entails them being well-versed in the necessity for the church to be fully insured to withstand the challenges it may face in this season of church life. Church leaders may underestimate the significance of having sufficient liability coverage in place. Only with insurance coverage can they afford the costs associated with property damage or actions by church officers or volunteers. Church leaders might be unaware of the optimal amount of liability coverage required for the organization, often influenced by financial constraints that lead them to overlook this essential aspect. They may not fully comprehend the actual exposures of the organization. Given the numerous unpredictable liabilities churches face, church leaders and pastors are advised to enlist the services of an insurance expert to review the liability coverage and exclusions listed in their existing policies. Church leaders need to recognize that not all insurance agents possess comprehensive knowledge of all risks that must be included in the coverage. Therefore, they rely on information provided by church leaders. This process demands constant communication, ultimately revealing the true exposures of the organization.

Couser stresses that “Every church and religious organization are exposed to the liability of unforeseen motor vehicle accident, injury on the premises, or other contingency. Sometimes they can be catastrophic.”¹⁸³ Such as policies exclude items most needed in coverage, the inability of church leaders and pastors to identify their insurance needs and the agent’s misunderstanding of the church’s perils could have dire consequences for the ministry. This disconnects between the two extremes of the issue, when left unaddressed, could leave the organization in a vulnerable position to conduct business with others.

Church leaders and pastors should not operate under the assumption that they are dealing with only heavenly citizens and saints. They are dealing with Kingdom citizens; they should take steps to ascertain which assets God has entrusted in their care, so that, when faced with a real threat, they will handle it confidently. David R. Pollock notes that: “Church leaders are responsible for the safety of church employees as well as those who attend.”¹⁸⁴

Couser and Pollock’s insights to equipping Haitian pastors for long-term ministry underscores the critical importance of comprehensive insurance coverage in mitigating unforeseen risks and ensuring the well-being of both church members and employees. Couser emphasizes that every church and religious organization, regardless of location or size, is susceptible to liabilities arising from unforeseen events such as motor vehicle accidents or injuries on the premises, some of which may have catastrophic consequences. This insight serves as a foundational principle in understanding the necessity of insurance coverage for the Haitian pastors and their congregations. In his article on “Insurance,” Pollock adds another dimension to this understanding by highlighting the responsibility of church leaders for the safety of

183. Couser, p. 301.

184. David R. Pollock, “Insurance” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994), p. 376.

employees and attendees. This underscores the broader duty of pastors to ensure a secure and protected environment within the church community.

In equipping Haitian pastors for long-term ministry, these insights imply that a robust understanding of insurance, as Couser and Pollock advocates, is essential. Haitian pastors need to be equipped with the knowledge and tools to assess and secure comprehensive insurance coverage for their churches. This includes protection against potential liabilities associated with motor vehicle accidents, injuries on church premises, and other unforeseen contingencies. By incorporating these principles into their ministry training, Haitian pastors can better navigate the complexities of insurance, thereby enhancing the overall safety and resilience of their congregations. This approach aligns with the broader goal of preparing pastors for sustained and effective leadership, fostering a secure environment that contributes to the long-term flourishing of the church and its members.

Many of our Haitian churches do not manage payroll for their employees, primarily because, in many cases, only the pastor receives a stipend. Occasionally, the church secretary may also be a paid employee. As a result, employment protection might not be a coverage area that church leaders prioritize as a potential liability.

Hammar states, “Most church’s general liability insurance policies exclude employment practices. Many churches are not insured against this risk, often because of the assumption that the church’s Comprehensive General Liability (CGL) policy covers these claims.”¹⁸⁵ The existence of this exposure is often overlooked. Obtaining coverage for such risks requires acknowledging and understanding the potential liabilities. It is crucial to include education and risk identification as essential components in the coverages that should be acquired. In addition

185. Richard R. Hammar. “Pastor, Church and Law.” *Christianity Today*, 3, 2007, pp. 294-295.

to employment-related risks, there are other critical areas of insurance that demand consideration, including child abuse and molestation, pastoral counseling, board member coverage, and related aspects. Church leaders must evaluate these aspects to safeguard the organization's assets. Effectively addressing these concerns requires expertise in insurance and a comprehension of church practices to ensure comprehensive protection against potential vulnerabilities.

All these issues demand a skill set in the field of insurance, along with someone who comprehends church practices, to guarantee that all conceivable areas of the church's vulnerability are addressed. Church leaders and pastors must engage in serious conversations about these exposures, educating themselves about the associated risks and understanding the significance of having the right coverage in place. Berkley argues that:

A sensible amount of insurance is good stewardship of the resources God lends us. Insurance is simply joining with others who share a potential loss. If you are the one with that larger group that has the loss, the funds are available to pay for your loss. This reduces the risk that each person must bear alone. In determining if insurance is needed, the question should be asked whether the potential economic loss could be borne alone.¹⁸⁶

This straightforward expression emphasizes the essential need for appropriate insurance coverage to safeguard the assets entrusted to church leaders and pastors by God. The reality is that church leaders must acquire coverage to face up to challenges with confidence when unexpected events occur. Prioritizing the purchase of necessary liability coverage becomes imperative for addressing the diverse risks and exposures faced by the church.

If insurance coverage disputes and cases are heard in court, the church may need to appear as defendants or plaintiffs. Hammar says, "It's common for churches and their insurers to end up in court, often in a declaratory judgment action, in which a court is asked to determine if

186. Berkley, pp. 86-87.

coverage is available under a church policy for a particular claim.”¹⁸⁷ Church leaders and pastors must pay attention to the church’s insurance needs and ensure that they diligently evaluate their current policies. Church leaders should conduct a complete evaluation as soon as possible of all the potential areas of risk for the church and submit the list of all perils to the insurance agent for a quote. This evaluation should reveal what is not covered under the existing policy and what needs to be added by endorsements so that the church is not left vulnerable.

Legal Support and Management Capacity

To equip pastors for long-term ministry, not only that the church needs to acquire sufficient liability coverage, but the church should also hire competent legal professionals from various legal fields so that, when the needs arise, church leaders know who to call for legal advice to prevent them from making decisions that could harm the church inadvertently. We shall emphasize that pastors should not let money become an impediment not to surround themselves with the right experts. In due time, having them review the contracts and documents of the church pays off.

Robert Welch, when talking about administering risk management, states that “Risk management is the scheme the prudent administrator takes to foresee dangers in the environment of the church or organization and the actions taken to prevent them or address the consequences in case they occur.”¹⁸⁸ Couser warns church leaders and pastors about the danger of leasing, acquiring, and using any property for church purposes. “Churches are not exempt from

187. Richard R. Hammar. “Top Five Reasons Churches Went to Court in 2014: Has Your Church Addressed These Common Legal Liabilities and Risk Management Concerns?” *Christianity Today*, 20, 2015.

188. Robert H. Welch. *Church Administration: Creating Efficiency for Effective Ministry*. (Nashville, TN: B&H Publishing Group, 2011) p. 272.

environmental regulations although not directly involved in producing hazardous waste.”¹⁸⁹ One cannot ignore potential problems associated with dealing with transactions of this magnitude. We were part of a transaction involving the acquisition of a church facility; the purchaser hired an environmental specialist to evaluate the building for possible environment-related issues. It costs the church a sizeable amount of money to administer such an evaluation. However, it was necessary to ensure that the congregants would be safe, and that the organization would not have to deal with environmental issues right after closing on the purchase.

In real estate and land subdivisions, not all lots are commercially zoned, and not all buildings are suitable for church use. There might be clauses preventing the use of property for a particular purpose. It requires a search at the zoning department to verify that a certain lot or building is suitable for religious purposes. In other instances, a title search may be necessary to learn historical facts about the property. When church leaders are about to engage in real estate transactions on behalf of the church, using an attorney or a realtor is necessary to give evidence that these transactions are within the established guidelines set by the document’s originator. Berkley suggests that a properly planned church facility should be practical, visually appealing, adaptable, secure, and cost-effective. As the responsibility of ensuring these characteristics cannot solely fall on the pastor, a property committee is an effective solution for this purpose. Typically comprised of church members with a background or skills in construction, building trades, or facility management, this committee plays a vital role in achieving these objectives.¹⁹⁰ The importance of placing like-minded people with the right skill set for a specific task should

189. Couser, pp. 238-239.

190. Berkley, p. 367.

not be underestimated. The author emphasizes that a designated group of volunteers are assigned to maintain the building. This is part of being a good steward of God's resources.

Craig Brian Larson reminds church leaders about the complex task of building new facilities. Larson remarks,

In most communities the relationship between churches, their neighbors, and their municipality is not the privileged one of decades past. In today's changing environment, church leaders who contemplate building new facilities need a new set of assumptions.

- Do your homework.
- Call in the expert.
- Be cooperative.
- Communicate with a community.
- Document everything.
- Take a look around.
- Regard litigation as a last option.
- Recognize that zoning conflict can be two dimensional.”¹⁹¹

Zoning can be very challenging with the intervention of neighbors. If the church leaders are not acting in humility, in a friendly manner as a good neighbor, a project could cost time, energy, and money. Neighbors can make life miserable regardless of how much money the church has for the project. One of the key issues raised by the zoning board and the neighbors is a parking problem, which is a legitimate point. church leaders must be mindful of these roadblocks when considering a city for church buildings.

Couser suggests that “As with contracts, review it with your lawyer before, not after, you sign.”¹⁹² For the acquisition of real estate property, Couser annotates that “a title search should result in the title opinion by a responsible law firm as to the state of title and any limitations or exceptions to the attorney's opinion that title is good.”¹⁹³ The point is to be cautious about how to

191. Larson, Craig Brian. “Zoning and Permits” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994), pp. 396-398.

192. Couser, p.237.

193. Couser, pp. 237-238.

approach a transaction so that whoever is acting on behalf of the organization is not negligent. Therefore, church leaders and pastors must be prudent and vigilant in the exercise of their roles in ministry regarding civil laws and regulations. Couser is not silent on risk management either. He spells out what church leaders and pastors should do to manage the risk of managing church facilities. A church should “risk manage” its property. “Most importantly, churches must have adequate insurance coverage in place.”¹⁹⁴ This department must ensure that lighting is in a place where danger may occur, install handrails where necessary, and ensure the parking lot is well-maintained so that congregants and guests are safe on the church properties. Welch reminds us that “In the church facility, many individuals pass through each week; our job is to make sure that passage is safe for them.”¹⁹⁵

Christianity Today developed a comprehensive risk management guide to support church boards to deal responsibly with this issue. They are needs to be expanding. The list includes:

- Identify your church’s exposure to loss.
- Analyze the potential impact and scope of the identified risks on the church.
- Select the best risk management techniques that your church can use to reduce the identified risks.
- Implement the appropriate risk management techniques and training to reduce risks.
- Evaluate the effectiveness of your risk management program, provide feedback to leaders and members, and make changes as needed.¹⁹⁶

Berkley notes that:

Church leaders have a moral obligation to maintain safe, clean, and secure places of worship and ministry. Though churches have long been exempted from the laws and ordinances that ensure facility safety, this is beginning to change in communities across the nation. Courts and municipalities are now requiring compliance with safety and

194. Couser, p. 250.

195. Welch, p. 275.

196. Richard R. Hammar. “Top Five Reasons Churches Went to Court in 2014: Has Your Church Addressed These Common Legal Liabilities and Risk Management Concerns?” *Christianity Today*, 2015, p. 20.

building codes and making churches liable when people are injured. Fortunately, most church insurance agents are trained now to help their clients reduce the risk of liability and loss. In this regard, each year the church should schedule an insurance review that covers new equipment acquisitions, building modifications, personnel, facility-use policy, and program changes. In addition, every other year the church should arrange through its agent to conduct an inspection of the facility.¹⁹⁷

The author is making sure that church leaders and pastors are aware of the importance to put policies in place and qualified individuals to implement them so that the church is properly insured. It raises awareness for the church leaders and pastors to develop a good relationship with their insurance agents so that they are informed of changes that occur from time to time in ministry. In this relationship, the pastors educate themselves about many insurances coverage that they did not know were important to include in the overall coverage.

Welch notes this about the selection of the grass: “Choose slow-growing evergreen shrubs to plant. Replace the light when needed and the sign up to date. Keep the parking lot well marked and lighted and offer handicap access. Repair potholes.”¹⁹⁸ Welch goes on to say, “along with pastoral duties, we must remember that facility management is an ongoing activity, too. Though effective planning and strict attention to the details of the process, we can make our churches clean, safe, and durable places of worship.”¹⁹⁹

Couser, Hammar, and Welch provide practical advice for pastors to approach church affairs prudently regarding safety and environmental of the assets God entrusted in the care of church leaders and pastors. They emphasize that church leaders and pastors should do their due

197. Berkley, pp. 368-369.

198. Robert H. Welch, “*Managing Buildings and Grounds*” in *Leadership Handbook of Practical Theology: Leadership & Administration*, edited by James D. Berkley. (Grand Rapids, MI: Baker Books, 1994), p. 375.

199. Berkley, p. 375.

diligence to ensure that important issues are not neglected. Failure to acknowledge the small item might lead to unintended consequences.

Church leaders and pastors should find ways to provide training or send to a training center those involved in building management and show a sense of responsibility in the execution of their duties. Their role in the system is crucial because they should be the first to respond in an emergency. They must understand that their task is to prevent casualties and take appropriate actions for the safety of everyone coming into the building for whatever purpose. Church leaders and pastors are not to take this aspect of the ministry lightly. Church leaders and pastors need to prioritize an adequate program of security procedures with a sense of integrity for the safety of all.

Social, Emotional, and Safety Policies

To equip pastors for long-term ministry, they must prioritize the social, emotional care and safety of the congregants as it is a priority to teach and preach the Word of God so that they become spiritually mature. Pastors continue to play essential roles in the lives of congregants. They are commissioned to feed them spiritually in the teaching and preaching of the Word. They are at the center of many deep personal issues, conflicts, and marital problems congregants deal with daily. Sometimes, pastors find themselves hearing cases outside of their competencies. Congregants expect a reassuring and encouraging word from their pastor to guide them in the right direction, and to comfort them. Their exposure to different risks seems endless, and it differs from age to age.

Pastors, in many aspects, are not trained to deal with the various challenges they will face in ministry. Their immediate action is to turn to God in prayer. However, some cases exceed their

competence and should prompt them to seek professional help to serve that congregant's needs better. In the ministry process, the challenges they must endure could be very complex. Today, more than ever, pastors should not take for granted that they have the required skills to meet all their needs. First and foremost, every situation must be approached with wisdom and humility.

Couser observes that "Counseling is part of the life of almost all churches and clergy in pastoral ministries. Malpractice is simply negligence by a professional person in performing the duties of his or her profession."²⁰⁰ The counseling provided by the pastors and the information shared with the pastors while counseling their congregants must be kept confidential. A personal conversation with a parishioner must be held safely so that others do not overhear them or have access to confidential records. Pastors must discharge their duties with care and a sense of responsibility. The failure of the national organization of the Jehovah's Witnesses to report cases of abuse was found liable. In the Montana court case, the jury ruled in favor of the two victims for damages caused to them by the inaction of the church leaders to protect victims and report incidents that have taken place.

Hammar upholds that, with regards to cases in our churches due to negligence, "Victims in these cases generally allege that a church is responsible for their injuries by negligent selection, retention, or supervision of the perpetrator."²⁰¹ Church leaders and pastors must have people who serve and meet specific criteria so that their leadership would have an impact on the lives of others. Hammar notes that, "Your church board should immediately review your church liability policy to determine whether you have any coverage for acts of molestation occurring on your property or during your activities and if so whether your coverage has been limited in any

200. Couser, p. 269.

201. Hammar, "Top Five Reasons."

way.”²⁰² As discussed in the previous section on liability coverage, church leaders and pastors should give this area of the ministry their undivided attention to ensure that incidents of abuse have proper procedures in place for prevention and reporting such incidents. Hammar sustains that:

All 50 states require the reporting of known or suspected incidents of child abuse to state officials. The fact that the perpetrator knows that there is a crime reporting system in place, it will most likely cause them to be hesitant in committing such an offense. People should be aware that the church will not tolerate this type of abuse, and the perpetrator will be exposed to the public. This zero-tolerance policy must be done in line with the organization’s guidelines about abuse-related cases.²⁰³

Church leaders and pastors must be vigilant in the execution of their tasks to make sure all leaders are acting responsibly to make sure that children, as well as adults, are safe in the building. Policies and procedures should be made available to guide staff and volunteers on how the church intends to handle abuse. Church leaders and pastors should train all members and workers that this organization has a zero-tolerance policy against violations. Most importantly, procedures will be in place for how to respond to a particular incident. Not having a policy for people to know where to go and to whom they should turn for direction puts the church leaders at risk for civil court action.

Concerning organization negligence, The Pew Forum on Religion and Public Life pronounces that “the most common type of lawsuit in this category is a claim that a religious organization was negligent...the organization should still be held responsible because it negligently placed the employee in a position to commit a harmful act.”²⁰⁴ When representatives of the church are not acting in a manner that protects congregants and preserves the safety of

202. Hammar, “Top Five Reasons.”

203. Richard Hammar. *Child Abuse Reporting/Church Law & Tax* (churchlawandtax.com).

204. <https://www.pewresearch.org/religion/2011/03/31/churches-in-court5/>, p. 22.

people under their care, the risk may be costly. Most of the time, there may not be adequate coverage to face the direct consequences associated with being negligent.

Our church leaders and pastors should do everything possible to maintain the institution's sanctity, protect the congregants and children, and provide a safe environment where people work and volunteer, come to worship, and be encouraged to face their daily problems. The church should train people at all levels within the organization so that people perform their duties with competence and a sense of responsibility.

Evangelism and Discipleship

Evangelism and discipleship are two important terms that work together. Sam Chan refers to evangelism "as our human efforts of proclaiming this message to any audience of believers and nonbelievers."²⁰⁵ Tony Evans defines evangelism as "Sharing the good news of Christ's substitutionary death and resurrection and His free offer of forgiveness for sin and eternal life for all who, by faith, come to Him to receive it."²⁰⁶ The definitions of evangelism that Chan and Evans try to communicate are not identical. They both intend to capture the essence of evangelism, but they use different key words: proclaim and share. In his definition, Evans seems to provide a better rendition of the word than Chan. This is part of the Christian's mandate to let the world know about the Gospel of Jesus by sharing and proclaiming the Good News to all nations as expressed in Matthew 28:18-20. People are commissioned to go places and share the

205. Sam Chan. *Evangelism in a Skeptical World: How to Make Unbelievable News About Jesus More Believable*. (Grand Rapids, MI: Zondervan, 2018) p. 25.

206. Tony Evans. *Our Witness to the World: Equipping the Church for Evangelism and Social Impact*. (Chicago, IL: Moody Publishers, 2020) p. 11.

Good News of the Gospel to all so that the hearers may come to the saving grace of Jesus and have life abundantly. The equipping pastor must make evangelism and discipleship an essential component of their ministry if they are serious about growth in ministry. Greg Ogden affirms that,

Making disciples requires a customized approach. This means that a person's knowledge, growth in character, personal challenges, discernment of unique ministry identity, and obedience in thought, word and deed need to be dealt with in the context of Jesus' radical and total claim on his or her life in a community.²⁰⁷

Ogden goes on to say that "a person is not on the road to discipleship unless he or she comes out of the crowd to identify with Jesus."²⁰⁸ Jim Putman, Bobby Harrington, and Robert Coleman note that "Churches should transition towards a model that prioritizes biblical discipleship within a relational context. In essence, the primary purpose of a church is to train and equip disciples who, in turn, train and equipped more disciples."²⁰⁹

The work of reproduction and multiplication is what the pastor-equipper must do to create an environment where people are equipped for ministry. Mancini and Hartman suggest: "when a person develops a disciple, the disciple grows into a person who develops disciples."²¹⁰ Evans offers this definition: "Discipleship is that developmental process that progressively brings Christians from spiritual infancy to spiritual maturity so that they are then able to reproduce the process with someone else."²¹¹ Ogden argues that,

207. Greg Ogden. *Transforming Discipleship: Making Disciples a Few at a Time*. (Downers Grove, IL: IVP Books, 2013, 2016) p. 47.

208. Ogden, p. 67.

209. Jim Putman, Bobby Harrington, and Robert E. Coleman. *Disciple Shift: Five Steps That Help Your Church to Make Disciples Who Make Disciples*. (Grand Rapids, MI: Zondervan, 2013) pp. 37-38.

210. Mancini and Hartman, p. 157.

211. Evans, p. 11.

An intentional relationship in which we walk alongside other disciples to encourage, equip and challenge one another in love to grow toward maturity in Christ. This includes the disciple to teach others as well. Equip implies that part of the process will include practicing skills, disciplines, behavior, and patterns that give structure to being a follower of Jesus.²¹²

Brandon Guindon expresses his personal feeling about the lost souls, “when I see so many people lost and separated from God, my heart aches for them because I know that feeling. My stomach sinks as I consider those who are spiritually lost have no idea of the perilous state, they are in.”²¹³ Guindon believes that the discipleship process is sometimes ignored or forgotten to focus on other aspect of ministry. He reiterates that the message of the Gospel modeled by Christ when He was commissioning the disciples to go and preach the Kingdom of God should have been demonstrated on how Christians lived their lives. Reaching the lost must be a priority.

Evans and Ogden seem to capture the essence of discipleship in that they both insist on the reproduction aspect of making disciples. Putman, Harrington, and Coleman also suggest instilling in the disciples the motivation of multiplication. A church that exists to make disciples and foster an environment where all can apply the same model of reproduction. This was the model that Jesus himself instilled in the life of His disciples before He sent them to the world proclaiming the Good News of the Gospel. Guindon makes it the second guardrail principle of his seven essential practices of disciple making churches. Making disciples must be one of the essentials components of a church list of ministry priorities.

Borthwick offers three life lessons of a disciples of all nations,

1. “A mindset: living as a sent person.
2. A worldview: Do not leave anyone out!
3. An assurance: Jesus is always with us.”²¹⁴

212. Ogden, pp. 124-125.

213. Guindon, p. 32.

214. Clymer, pp. 79-83.

When it comes to reaching the lost souls, the attitude of the disciples toward the Great Commission will make a difference in making disciples. The lessons highlighted by Borthwick set the disciple in motion to behave as a person on a mission with the goal of not leaving anyone out, and the assurance that Jesus will be present as a source of encouragement until the end.

Church Planting

There is a term commonly used in the training and development literature called “train-the-trainer.” This term applies well to the role of a pastor, particularly, those preparing for long-term ministry. One definition of “train-the-trainer” is, “It can be training programs that equip experienced trainers with the skills necessary to train others. It can also be training sessions offerings that teach training and facilitation skills to those new to the training field or subject matter experts who have been tasked to train others on content in their areas of expertise.”²¹⁵

The researcher would like to use the same concept to describe the role of a pastor in church context. By the very nature of what pastors do, they are teachers, trainers, and preachers. A particular church ministry would not exist without the “train-the-trainer” concept of church planting. Whether the church planters have had the opportunity to attend a church planting formation or not, the start of a church ministry involves church planting mechanism no matter how it has started. Training is essential in church planting. Ed Stetzer attests to that by sharing his personal experience. “I was 21 years old, and I had a vision to reach the entire city but little experience and no training. Although the church grew and we saw people changed by the power of the Gospel, I could have avoided countless mistakes with proper training.”²¹⁶

215. <https://www.td.org/talent-development-glossary-terms/what-is-train-the-trainer>

Craig Ott and Gene Wilson define church planting “as that ministry which through evangelism and discipleship establishes reproducing kingdom communities of believers in Jesus Christ who are committed to fulfilling biblical purposes under local spiritual leaders.”²¹⁷ This definition shows that church planting involves evangelism and discipleship. Both undertakings require the pastor’s ability to train others so that evangelism and discipleship are shifted to trustworthy, committed, and able men and women. Pastors need to share the load of responsibilities required for effective ministry. Malphurs defines church planting as “an exhausting but exciting venture of faith, the planned process of starting and growing local churches based on Jesus’s promise to build his church and in obedience to his great commission.”²¹⁸

Each definition mentioned above considers the concept of Great Commission as stipulated in Matthew 28:18-20. Although Ott’s definition does not explicitly mention Great Commission, it implies evangelism. The reproduction process requires training others to reproduce what they have learned from the trainer. The church planting process is exhaustive, so it is very taxing on those planting it. Therefore, the church planting process demands more time than there is in a day. It requires more energy that one might not have to offer, and more money than those initiating the church planting would have at their disposal. This process needs many more human resources that are usually scarce in the initial phase of the church planting. Malphurs notes that,

216. Ed Stetzer and Daniel Im. *Planting Missional Churches: Your Guide to Starting Churches That Multiply*. (Grand Rapids, MI: B&H Academic, 2016) p. 5

217. Craig Ott and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. (Grand Rapids, MI: Baker Academic, 2011) p. 8.

218. Malphurs, pp. 17-18.

Church planting is an exciting movement that takes a lot of energy from the church planter. The absence of that excitement will make it harder for the church planter and team to succeed. All those involved in the process must be motivated by that initiative with the same level of eagerness to do the groundwork necessary to launch a healthy church to glorify God. This initiative must be an act of faith on those involved in the beginning phase of the church planting.²¹⁹

There is another side of church planting within the Haitian community that does not get much coverage in the literature. Many Haitian churches start with the leadership, the initiative and vision of one person, who like Malphurs' s definition, put many hours, energy, and money in the beginning phase of the process. Many of the resources available to church planting in American settings are unknown or unavailable to the Haitian church planters. For instance, financial resources, sponsorship and mentoring, available training, and technical assistance during the most critical phase of church planting. They tend to start without support, guidelines, and process so that the church planting would honor God.

The books that are written provide great insight into church planters to become more informed about the process. The researcher would contend that church planting without a planning process would lead to failure. Despite the realities that many churches have been planted without the proper training, it is not too late to equip those who have already planted a church or those in the exploration phase to avoid unnecessary bumps and pitfalls church planting. In the process of equipping ministers for ministry, church planting resources should be made available to them so that they are well-informed in what they are about to embark on or have been engaged in full motion already. To those who have planted a church already, because of proper training, their next church planting experience, and the training they will be able to provide to others would make a big difference in church planting altogether.

219. Malphurs, pp. 17-18.

Malphurs emphasizes that “those who train church planters to start churches, those who teach church planting at a seminary or Bible college, those who train church starters within a particular denomination or network are also church planting.”²²⁰ The concept of “train-the-trainer” is also relevant in the context of training church leaders for long-term ministry. It provides the tools that the pastor needs to be better equipped to do the training for any specific ministry or program envisioned for the spiritual growth of the saints. Malphurs offers the following list of assessment processes to aspiring church planters.

Interviews, audit and assessment tools, team assignment to determine where the candidate best fit. The above measurements would evaluate the self- knowledge of the candidate, ministerial experience, other experience, the gifts of the church planter, the passion, the temperament, general characteristics of the church planters, character, the call of the church planter.²²¹

Church planting knowledge and exposures will remove many barriers that church planters would have had to deal with in the process of planting churches.

Similarly, Stetzer proposed six assessment methods to determine whether the church planting is qualified to plant churches. “Recruitment process, initial screening, initial formal assessment, in-depth screening, assessment interview (2-4 hours), assessment center (2-4 days).”²²² The list of assessments proposed above might trigger many questions. Aspiring church planters might wonder why there are so many barriers to overcome. Church planting may feel that it is too technical and mechanical to do God’s will. We must concur that if Haitian pastors had to wait for those tools to determine their qualification, many would have felt discouraged by the process and probably would have dropped out. The rise in church planting in the Christian

220. Malphurs, p. 26.

221. Malphurs, pp. 28-35.

222. Stetzer and Im, pp. 52-58.

Haitian community in NA is encouraging, in terms of church multiplication. This does not mean to ignore process, but some of the largest churches that Haitian pastors are currently leading might not have the opportunity to be exposed to any training in church planting. The contributions that Haitian pastors made to plant churches should be acknowledged. They just did it the hard way or learn by doing it. One of the most difficult challenges that Haitian church planters faced initially is the lack of resources of any kind to move confidently in the process.

Many Haitian pastors spent a good number of years struggling to secure a steady place of worship, lack of financial support, lack of volunteers, rejection, mentorship and coaching, lack of trained leaders to assist in the execution of the plan of the church. An assessment of church planting in the Haitian community would inform the religious community about a lot of unknown paths that Haitian pastors went through to pastor churches in NA. Regardless, they remain resilient in their steadfastness to lead and minister to the people of God.

Stetzer offers a list of what church planters should look like. The church planters must demonstrate “pattern of ministry initiation, pattern of ministry multiplication, personal wiring, holy dissatisfaction, family commitment, church affirmation.”²²³ He also suggested the 13 behavioral characteristics of successful church planters, developed by Charles Ridley, to determine the probability that a person will succeed in church planting. The authors emphasize the necessity of church planters to have a compelling vision so that people might have a sense of direction as to where the ministry is going. Committed people are essential in the beginning phase of the church planting initiative to move with confidence. The church planters need to be equipped with the necessary tools to train others to participate in the ministry effectively. The church needs to create an environment with a sense of urgency to reach out to the unchurched.

223. Stetzer and Im, pp. 49-51.

There is a need to be a culture where partnership is encouraged in the vineyard for couples—husband and wife—to work together in the ministry. There needs to be a commitment to the community’s welfare where the church plant will take place. The church planters need to identify and assign people, in the field, according to their skills for the spiritual health of the ministry. With the changes taking place, church planters should be able to adapt to the current realities and adjust accordingly. The ministry should encourage teamwork, and church planters should be prepared to deal with challenges when they arise.

Stetzer asserts, “But without the Holy Spirit’s work, we are not planting churches; we are starting religious clubs.”²²⁴ He acknowledges that God can use individuals, teams, agencies, and other churches to plant churches. Our Sovereign God can use anyone, any means necessary to accomplish His will. God is not static; He operates in mysterious ways because He is God and does things as He pleases. While He is an unchanging God, He is not a one-way God when it comes to get His will done on Earth. The church planters should rely on the Holy Spirit for discernment and guidance in selecting staff and decision-making for the ministry. The Holy Spirit is important in the selection of location, reaching out to the community and leadership training mechanisms. The presence of the Holy Spirit keeps the team united to foster an environment where spiritual growth among members will be promoted and implemented. The only way to overcome the challenges associated with this daunting task is through constant prayers and the intervention of the Holy Spirit in times of need.

In Lifeway Research’s 2022, a study on the greatest needs of pastors conducted by Aaron Earls, over 200 pastors identified 44 challenges within their ministry. These needs were categorized into seven distinct areas. An additional 1,000 pastors were surveyed to assess the

224. Stetzer, and Im, p.5.

prevalence of each need in pastoral ministry across the US. From the nearly 50 identified needs, 17 key issues emerged as priorities for pastors. (see Appendix I for Illustrations)

- 77% - Developing leaders and volunteers
- 76% - Fostering connection with unchurched people
- 75% - People's apathy or lack of commitment
- 72% - Consistency in personal prayer
- 69% - Friendship and fellowship with others
- 68% - Training leaders and volunteers
- 68% - Consistency in Bible reading not related to sermons or teaching preparation
- 66% - Trusting God
- 64% - Relationship with other pastors
- 64% - Consistency with taking a sabbath
- 63% - Stress
- 63% - Personal disciple-making
- 61% - Confessing and repenting from sin
- 59% - Consistency exercising
- 55% - Avoiding over-commitment and overwork
- 55% - Challenging people where they lack obedience
- 51% - Time management

These insights shed light on the multifaceted challenges pastors face, emphasizing the need for support and resources in addressing these crucial aspects of their ministry.

The data outlined above is alarming, with percentages in each category reaching significant levels. The only viable avenue to effect changes in these challenging conditions is to increase

awareness among pastors, ensuring they are informed about these critical facts. By doing so, we can catalyze a collective effort to address and alleviate the pressing issues highlighted in the study.

Conclusion

The role of the equipping pastor encompasses a nuanced and intricate set of responsibilities. Success in this multifaceted task hinges on the pastor's keen awareness of the ministry's needs. Effective pastoral leadership requires the ability to exegete the congregation, delving into an understanding of their unique needs, and demands emotional and cultural intelligence to navigate diverse situations. Pastors and equippers should recognize the importance of surrounding themselves with like-minded and competent lay leaders. Collaborating with such individuals is essential to address weaknesses and ensure the overall effectiveness of the ministry. It is unrealistic for the equipping pastor to shoulder the myriad aspects of ministry alone. Establishing healthy boundaries becomes paramount, shielding family members from the daily pressures inherent in ministry, as family and ministry often present competing values.

The pastor and equipper must prioritize evangelism and discipleship at the forefront of their ministry, ensuring that the church effectively fulfills its mission and mandate in the world. Creating an environment conducive to learning and practicing God-given potential is crucial, enabling all members to share the Good News of the Gospel and contribute to the transformative journey from darkness to light. There exists a pressing need for church leaders and pastors to initiate and implement a discipleship movement. This movement should focus on training and motivating the entire body of believers to live as Kingdom citizens who actively embrace the Great Commission. In many instances, churches lack a structured discipleship plan, leaving

congregants without a clear role model to emulate. Consequently, there is a gap in representing the Kingdom of Heaven in various spheres, including neighborhoods, families, universities, workplaces, and other areas of influence. Addressing this gap is essential for empowering believers to manifest the principles of the Kingdom in their everyday lives.

Remaining open to continuous learning and adaptation is a hallmark of effective pastoral leadership, especially in addressing issues beyond strict biblical contexts. Pastors and equippers must acknowledge their limitations and be willing to refer situations outside their expertise to appropriate caretakers. Fostering an environment conducive to team building is essential. The equipping pastor must encourage active participation and volunteerism, motivating individuals to contribute their time and talents to the Kingdom. Understanding and embracing the congregation's culture is equally vital for integration into the system. A pastor and equipper must embody the roles of both teacher and resourceful facilitator, identifying experts across various ministry areas to equip and empower emerging leaders. Prioritizing self-care and observing sabbatical practices are indispensable for maintaining the pastor's personal well-being, ensuring they are consistently refreshed, energized, and renewed to carry out the work of the Kingdom.

Comprehensive knowledge of the church's structure and administration is imperative for pastors and equippers. In the 21st century, being cognizant of churches' challenges allows church leaders to be vigilant and proactive in addressing evolving needs and ensuring the church's vitality and relevance in contemporary society. This comprehensive literature review has delved into various critical dimensions of ministry, offering valuable insights and resources for those engaged in or aspiring to leadership roles within the church. By examining the broader ministry context, including immigration ministries, this review provides a nuanced understanding of the challenges and opportunities church leaders face in diverse settings. The exploration of church

culture, organizational and missional dynamics, and cultural leadership sheds light on the multifaceted responsibilities of church leaders within the evolving church landscape. The leadership tips presented serve as practical tools for pastors and church leaders navigating the complexities of the contemporary church environment.

Recognizing the integral role of management in pastoral duties, this literature review addresses essential aspects such as delegation, volunteer recruitment, and training for effective ministry. Moreover, it emphasizes the importance of sound governance by elucidating various historical styles, including Presbyterian, Episcopalian, and models involving single and plural elders. Church administration emerges as a focal point, covering vital areas like accounting and reporting structures, budgeting, liability coverage, legal considerations, and management capacity. The inclusion of social, emotional, and safety policies underscores the need for a holistic approach to church leadership that ensures the well-being of both congregation and leaders. Furthermore, the review extends its scope to encompass evangelism, discipleship, and the intricate process of church planting. By weaving together these diverse facets of ministry, this literature review serves as a comprehensive guide, equipping church leaders with the knowledge and necessary tools to navigate the challenges and seize the opportunities presented in the ever-changing landscape of the church. As the ecclesiastical landscape evolves, the insights shared in this review can empower and equip leaders to foster vibrant, thriving communities of faith.

CHAPTER FOUR

PROJECT DESIGN

Project One: Case Study

Project One: The case study was the result of the researcher's Practical Theological track at GCTS, Boston campus, the Center for Urban Ministerial Education (CUME). He attended a special ThM program designed for the CUME campus to prepare potential faculty members and leaders for practical theology. The focus of the project was to raise awareness for pastors to understand the urgency to lead a ministry that is administratively sound and structured in many important aspects of their operation.

The case study was developed to point out areas of weaknesses that could lead to dire consequences in the process of church planting. A fictitious church's name—Foursquare First Haitian Church, Inc. (FFHC)—was made-up to preserve the identity of the church. The background shared are real issues that Haitian churches have been dealing with. The case study painted the picture of a ministry that had existed for over 45 years. The ministry leaders did not find it necessary to prepare bylaws or any other policy related to their mode of operation. After almost half a century with the same pastor serving the community, many significant events took place. For instance, the health of the founding pastor declined, the founding pastors retired from the ministry, and a new senior pastor was hired. The lack of structure left the doors open for intruders to penetrate the areas of weakness of the organization, and dragged the church leaders into a dispute that they were not prepared to handle. It took them almost four years to find a legal solution to this stressful and cumbersome situation. These events steered this Christian community into a state of chaos.

The case study highlighted issues associated with church leaders developing poorly crafted articles of incorporation simply to meet the minimum requirements of opening a bank account. The church leaders did not take the time to present a compelling vision and mission statement reflecting why they exist as an organization and outlining their mode of operation. These principles appear to exist conceptually but are not written on paper.

It is important to prepare a well-thought-out set of bylaws or a constitution detailing how this ministry intends to operate going forward so that anyone joining them will know right away the parameters of the culture set by the leadership of this ministry. This project also pointed out the importance of having a description for every position in the ministry to avoid chaotic situations in the future. The case study presented instances of poor accounting and reporting in that ministry. The church leaders believe that the church is a religious organization that is not required to file a tax return or to report its financial statements to the city, state, and federal government. Church leaders seem to ignore or forget that they are operating under the existing rules and regulations set by these governmental authorities. Churches are not exempt from the zoning laws and regulations either.

The case study insisted on the fact that church leaders need to pay attention to legal issues affecting the church and make sure they hire and retain competent legal experts in various areas of laws affecting churches. The case study illustrated for church leaders to become aware of areas of liability coverages that should not be ignored so that the assets entrusted into their care are protected and preserved against intruders and perpetrators. It considered risk and safety issues related to having a system in place and a well-trained team to oversee and maintain the properties of the church as well as people who are entering the facilities. It also highlighted the

importance of having a set of policies addressing conflict resolutions in the church's documents to indicate how church leaders intend to handle cases when they arise.

The purpose of the case study was to raise awareness among church leaders to take the administration and the structures of their ministry seriously. The intent was not to scare church leaders and pastors from dealing with the challenges, but to rather prepare them to approach ministry with the outmost care and prudence. This serves as a critical reminder that the sanctity of our cherished institution is currently under threat, as it has been compromised and tainted by individuals seeking to inflict harm upon the church. It is imperative for church leaders to exercise vigilance, as they are now dealing with a distinct group of congregants in the pews. The purpose of this message is to instill a sense of alertness and issue a warning to church leaders within the Haitian community. Our shared commitment to preserving the integrity of our sacred space requires heightened awareness and proactive measures to safeguard against potential threats. Church leaders must remain united in their efforts to maintain the sanctity of this institution and protect the spiritual well-being of their congregation. The case study was written with the intention of raising the alarm about instances of abuse, child molestation, sexual harassment, and many other conditions that church leaders were not trained and equipped to deal with in the ministry.

As a result of the case study, pastors and church leaders were warned that their ministry could be in jeopardy if they did not take the necessary steps to put in writing their mode of operation to secure the assets that God entrusted in their care. Pastors needed to understand that the action of the church leaders could lead to legal challenges if there is no rule dictating the limits of authority of each officer making decisions on behalf of the church. Church leaders became aware of the need to have proper liability coverage to shift the potential financial risk to

the insurer. Church leaders also learned the importance of preparing their financial statement to reflect the financial health of the church consistently.

The researcher hopes that this case study stimulates Haitian pastors to approach their decision-making process more cautiously, and that churches in the Haitian community will have the right policies in place to safeguard and protect the church from the malicious acts of intruders. It is the researcher's prayers for Haitian church leaders, and pastors to surround themselves with competent people to guide and counsel them when dealing with difficult issues.

Project Two: Surveying the Needs of Haitian Pastors

Doing Ministry in North America

The focus of this research was to uncover the needs of Haitian pastors doing ministry in NA. To undertake this daunting task, the researcher developed a well-crafted questionnaire so that relevant and meaningful data could be collected from pastors who are either actively serving a church or who are exploring retirement from their pastoral duties. This instrument was designed to gather both qualitative and quantitative data from the participants.

Most of the time, seminary students tend to focus more on specific ministries that need to be researched and implemented in their church context. Focusing on the needs of those doing ministry does not seem to make the list of priorities for students to investigate. It is exceedingly rare that seminary students—who soon after graduation will seek a position in a church setting to practice what they have been studying at the seminary—express the desire or the curiosity to educate themselves about their needs. Data in this area of curiosity is quasi-nonexistent, especially in the Haitian community. The aim in this study was to collect relevant data so that pastors and seminarians may become aware of the needs that Haitian pastors have in their eagerness to do ministry. The researcher hopes that the results and findings of this study will

motivate others to do further studies to educate, inform Haitian pastors of their needs and take proper steps to manage the uncovered needs reported in the study so that they will live a healthier life in ministry.

Demographics of Research Participants

This survey focused on the needs of Haitian pastors doing ministry in NA. Therefore, all the participants were pastors who are currently serving either as senior pastor or associate pastor. In the process, 65 pastors were contacted by phone to inform them about the project that the researcher planned to embark on in fulfillment of his DMIN project at GCTS in MA. In that conversation, the researcher informed participants that their cooperation in this project required that they complete an electronic, web-based questionnaire via SurveyMonkey.

The researcher also assured participants that this process was 100% anonymous—the names of the participants will not be mentioned in the final report—and that the names of their church will not be included in the final project to protect their identity and their ministry. He further informed them about the importance of their participation since there might not be any data in this area of study that was under consideration and that this research study would potentially contribute to what already existed or establish the foundation in this area of concern for Haitian pastors doing ministry in NA and elsewhere.

The researcher had positive conversations with all participants. They were very enthusiastic about the survey and willing to be part of it. The researcher was amazed to see how pastors were very supportive in understanding the importance of their contribution in this very critical project. It was also reassuring that no one found their participation burdensome to consider despite their very busy ministry schedule. The researcher explained that he had a few

weeks to complete this part of the project and encouraged participants to complete the questionnaire as soon as possible. Immediately after the conversation, the link to access the questionnaire was emailed to them. Most of them (participants) wasted no time starting it and they completed it in a timely fashion. It was very encouraging to see how much interest pastors had in uncovering needs that their colleagues in ministry may have in the process of responding to their calling, and in fulfillment of their ministry mandates.

Out of the 65 pastors called, 55 of them attempted the questionnaire. However, eight of them did not fully complete the survey, and 47 did an excellent job completing the entire questionnaire and submitted it. This was a very strong level of participation to have 85% of the participants who started the questionnaire complete it.

This study includes pastors in the US and Canada. In the US, there were participants from the following states: MA, Connecticut, Florida, and New York. In Canada, there were participants from Montreal. The demographic of participants was their ethnicity, experience in ministry, the size of their church, their level of education, their location, and that they have either served a Haitian congregation in the past or are currently serving one. The purpose of recruiting them in more than one state or country was to add more validity, and to collect data from various contexts in which they find themselves in ministry. The researcher wanted to hear different voices so that readers would have access to a variety of experiences and challenges that pastors had endured and are enduring in ministry. This will provide those who are exploring ministry in the Haitian community a better understanding of the various needs Haitian pastors in the field are experiencing.

It was encouraging to see that pastors were curious to know the needs of their colleagues and to learn what this survey would produce for the Haitian community. Despite their busy

lifestyles dealing with COVID-19, they did not find an excuse to bypass this opportunity to participate. Pastors did not complain about the time it would take them to complete the 44-questions survey. They were alerted about the time and the length of the questionnaire. It did not deter them from saying yes.

Description of Research Materials

At the beginning of the questionnaire, a cover letter was inserted to further inform the participants about the script used during the phone conversation (see Appendix A). This was designed to inform participants what they were getting into, why they were doing it, and the level of commitment that would be expected of them by agreeing to participate. The researcher explained the survey was intentionally crafted so that enough data could be collected and that it could also serve as basis for further study in the needs of pastors in ministry, not only in the Haitian context but also in other nationalities as well. This cover letter also provided the researcher's contact information for follow-up questions regarding the questionnaire.

This questionnaire was designed to collect both quantitative and qualitative data (see Appendix B). Some questions were structured as simple Yes, No, and Unsure. Other questions provided the participants with a list of choices to select from, which could possibly apply to their particular situation. The questionnaire contained questions designed to collect a range of information. There were a few questions that required participants to give further explanation in the case of a Yes answer. In the qualitative section of the questionnaire, participants were allowed to give a narrative perspective about a particular question.

The researcher submitted and followed the Institutional Review Board (IRB) procedures that GCTS enforces when conducting surveys to make sure that information collected from

participants protects their identity. It was not necessary to have an informed consent form for this study because it was an anonymous and confidential survey.

Procedures

After completing the two modules of Research Methodology and the Consultation that is required by GCTS, the researcher followed the direction provided to express his curiosity about the needs of Haitian pastors doing ministry in NA. Questions were crafted aiming at collecting meaningful data so that it would make sense to pursue this research. The goal was putting together a robust instrument capable of producing as much information as possible from those who would agree to participate. A draft questionnaire was submitted for evaluation according to where the researcher intended to go with the study. After reviews and revisions to the original draft to make sure that important and relevant data would be collected from participants in the process, the researcher noticed that more questions could be added. However, there was a concern that the length of the questionnaire might intimidate potential participants and they would not respond positively due to the time constraint that it will impose on them. Although unusual in nature, the researcher was blessed that none of the pastors complained that the final questionnaire was too long to do.

The recruitment process was conducted via a phone call to pastors from various states in the US and from Montreal, Canada. It was a very cordial experience to have a conversation with pastors or participants and inform them of the project. Those who agreed to participate were sent an email with the link to the SurveyMonkey questionnaire for completion. From September 1st to October 7th, 2021, the data collection process was completed. During this time, the researcher started to go over the data collected that would be shared later in this chapter. The timing and

strong responses were a testament that this document will be important in the archives of GCTS and the world to see that Haitian pastors have many unmet needs that should be addressed in the process of fulfilling their calling.

The Results of the Study

This section of the questionnaire was designed to collect data from participants about their church planting training prior to their ministry launch. All the results and graphics prepared are in Appendix D of this thesis-project. Please note that questions 1-3 were part of the demographic section. Questions 6-12 will be presented in the qualitative section of the findings.

Quantitative Data Results

Q4: Were you personally involved in planting the ministry you currently serve?

Answered: 46

Skipped: 1

The question was trying to find whether participants were directly involved in the church planting of the ministry they were currently serving. The results indicated 54% (25 out of 46 respondents) were involved in planting the church they were currently serving, and 46% (21 out of 46 respondents) were not involved. These results are shown in Table 1, Appendix D.

Q5: Before starting this ministry, did you attend any church planting formation training of any kind? Answered: 47 Skipped: 0

This question intended to know if pastors attended church planting seminars of any kind prior to the ministry launch. It was encouraging to learn that 43% (20 out of 47 respondents) had taken the time for training before planting a church. Unfortunately, 57% (27 out of 47 respondents) indicated they did not attend any church planting formation training. This question

also had a narrative component to it, where respondents commented on their Yes answers. This will be reflected in the qualitative data portion of the report. These results are shown in Table 2, Appendix D.

Q13: How many years has it been since the launch of the church plant?

Answered: 39

Skipped: 8

This question provides answers to the number of years that participants have had since the launch of their church. Out of the 39 respondents, 31 of them (79 %) have been in their current church for more than five years. These results are shown in Table 3, Appendix D.

Q30: In the process of starting/launching the ministry, is there anything from the list below you wish you had at your disposal? Check all items that apply to you.

Answered: 45

Skipped: 2

In this question, the researcher wanted to find out about the necessary components that pastors wished to have had at their disposal when they started their church launch. The two strongest needs the 45 respondents identified were someone trained in evangelism (78%, 35 respondents) and trained musicians (76%, 34 respondents). An equal number of people (69%, 31 respondents) indicated they wish they had someone trained in discipleship and enough Sunday School teachers when they launched their church. Other areas that were missing during the church launch were sound and music equipment (64%, 29 respondents), training in counseling (60%, 27 respondents), ministry targeting senior citizens (58%, 26 respondents), someone to lead ministry to married couples (53%, 24 people), and a team of like-minded people (49%, 22 people). Moreover, many people (44-60%, 20-27 respondents) wished they had someone to lead men's ministry, women's ministry, or children and youth's ministry when they launched their church. These results are shown in Table 4, Appendix D.

Q14: Currently, I have financial needs that are not being fully met.

Answered: 45

Skipped: 2

Questions 14-19 were crafted to collect data about the personal needs of Haitian pastors doing ministry in NA. This section focused on the physical, relational, financial, spiritual, and psychological needs that Haitian pastors may have in ministry. Tables 4-8 in Appendix D present how participants responded to those questions. This question revealed that most respondents (80%, 36 out of 45 respondents) strongly agree that they have unmet financial needs. These results are shown in Table 5, Appendix D.

Q15: Currently, I have social, and relationship needs that are not being fully met.

Answered: 46

Skipped: 1

In this question, the researcher was trying to discover whether or not participants may have been dealing with social and relationship challenges that are not easy to express while in ministry. More than half (57%, 26 out of 46 respondents) indicated they have social and relational needs that are not fully met. These results are shown in Table 6, Appendix D.

Q16: Currently, I have psychological health needs that are not being fully met.

Answered: 46

Skipped: 1

This survey results indicated most respondents (72%, 33 out of 46 respondents) do not have an issue with regards to psychological needs that are unmet. (See Table 7 in Appendix D) It is very encouraging that pastors are in good psychological health. These results are shown in Table 7, Appendix D.

Q17: Currently, I have physical health needs that are not being fully met.

Answered: 46

Skipped: 1

The results showed most participants are in good physical health. More than half (59%, 27 out of 46 respondents) disagreed that they have physical health needs that are unmet. These results are shown in Table 8, Appendix D.

Q18: Currently, I have spiritual needs that are not being fully met.

Answered: 46

Skipped: 1

The researcher intended to find out whether participants experience any spiritual needs as they do ministry. Of the 46 respondents, 15 (33%) admitted they had spiritual needs that were not being met while 24 (52%) disagreed. The remaining 7 respondents (15%) were neutral when it comes to spiritual needs. These results are shown in Table 9, Appendix D.

Q19: While working in ministry, have you ever felt symptoms associated with burnout? The definition of "burnout" can be understood as: "Burn-out is a syndrome conceptualized as resulting from chronic workplace stress that has not been successfully managed. It is characterized by three dimensions: feelings of energy depletion or exhaustion; increased mental distance from one's job, or feelings of negativism or cynicism related to one's job."

Answered: 46

Skipped: 1

Half of the respondents (50%, 23 out of 46 respondents) agreed they have felt symptoms associated with burnout. This is a significant finding. The other half either disagreed (26%, 12 respondents) or remained neutral (25%, 11 respondents). These results are shown in Table 10, Appendix D.

While question #20 is related to the list of questions 14-19, it falls in the category of qualitative data. Question #21—related to pastor's need of training to effective ministry—also belongs in the qualitative series of questions in that category. For that reason, those will be presented in a separate section of the findings under qualitative data. Questions 22-26 concern

with areas of ministry where Haitian pastors doing ministry in NA would need resources to execute the plan of their ministry. The information below will present what participants shared with us. This area includes their needs in technology, volunteer recruitment, leadership recruitment, their needs of instruments and related accessories to be effective in their ministry context.

Q22: Music during the service

Answered: 47

Skipped: 0

Two-thirds of respondents (66%, 31 out of 47 respondents) said they have a need for music during the worship service. This area of need is real in ministry according to this rate of response. This reflects the need for instruments and musicians that respondents have expressed in their responses to the need for music during service. These results are shown in Table 11, Appendix D.

Q23: Teaching the Bible

Answered: 47

Skipped: 0

Just over half of the respondents (51%, 24 out of 47 respondents) indicated that they need more experience in teaching the Bible. This is an area that requires attention in ministry. These results are shown in Table 12, Appendix D.

Q24: Using technology

Answered: 47

Skipped: 0

The survey results indicate there is a great need for technology assistance. Most respondents (83%, 39 out of 47 participants) answered positively that technology is a challenge for them. These results are shown in Table 13, Appendix D.

Q25: Recruiting lay leaders

Answered: 47

Skipped: 0

An overwhelming number (87%, 41 out of 47 respondents) indicated they have had issues recruiting lay leaders in ministry. These results are shown in Table 14, Appendix D.

Q26: Recruiting volunteers

Answered: 46

Skipped: 1

The survey indicates that they have had enormous difficulties recruiting volunteers. Most (83%, 38 out of 46 respondents) said that recruiting volunteers is a great need. About 9% indicated that there is no need to recruit volunteers, and a similar percentage are not sure of the difficulties in the recruitment of volunteers. These results are shown in Table 15, Appendix D.

Question #27 relates to COVID-19 and the challenges that Haitian pastors in NA had to endure and continue to deal with. It falls under the qualitative section of the findings. Question #28 has to do with the pastor's financial needs in the execution of their calling.

Q28: Which of the following items describe your ministry's condition in the first 1-15 years?

Check all items that apply to you.

Answered: 45

Skipped: 2

The researcher intended to know the condition in which participants were running during their first 15 years in ministry. This question presented respondents with many options to choose from. The survey found almost three-quarters of the respondents (73%, 33 out of the 45 respondents) are bi-vocational. In addition, 31% (14 respondents) indicated that there was no compensation plan in place for them during their first 15 years of ministry. Seventeen of the respondents answered that there was no compensation plan in place due to the church being independent. In a sense, the ministry was not affiliated to a mission in particular. Many of them

did not receive compensation for their labor in ministry during the first 15 years working in ministry. These results are shown in Table 16, Appendix D.

Q29: Which of the following describes your church's situation when it comes to structure and administration at the launching of the ministry? Check all items that apply to you.

Answered: 46

Skipped: 1

This question was crafted to collect data in terms of structure and administration at the launch of the ministry about how participants dealt with this critical concern in ministry. Two-thirds (67%, 31 out of 46 respondents) indicated they started their church with the basic structure, yet the same number indicated they did not have enough qualified volunteers to execute all the different facts of ministry at the launch. Just over half of the respondents (52%, 24 respondents) indicated their ministry is legally structured, and the same number said that, as a non-profit organization, their ministry does not fall under the same rules as a secular organization. Only 39% of respondents (14 people) said the assets of their ministry were insured. Interestingly, only 20% (9 people) felt they lack the necessary skills to put in place what is needed for the ministry to be structured well. These results are shown in Table 17, Appendix D.

Question #31 relates to the demographic section of the questionnaire. It will be classified in the last part of the findings. Question #32 will be presented in the qualitative part of the findings. Question #33 was aimed at asking participants about the need for pastors to undergo some sort of coaching and mentoring prior to the launch of a church planting. Here are the participants' responses provided below.

Q33: From all the experiences you have accumulated, would you recommend to someone entering the ministry to have a mentor/coach for a period of time?

Answered: 46

Skipped: 1

This question relates to the needs for coaching and mentorship in ministry. There was unanimous agreement that a mentor is valuable in ministry. A large majority of respondents (85%, 39 out of the 46 respondents) said they would recommend that someone exploring the possibility of entering ministry to use the wisdom of a mentor or coach, while another 15% (7 respondents) said they would recommend coaching to some degree.

This section is the demographic responses from participants in the survey about the needs of Haitian pastors doing ministry in NA. The following information highlights how Haitian pastors are demographically varied in terms of location, years in ministry, sizes of their congregations, their household range of income, their level of education theologically and academically, their marital status, their religious identification, their ethnicities, and their denominations.

Q1: Are you currently working as a minister or paid staff member of a church?

Answered: 47

Skipped: 0

Almost all the respondents (87%, 41 out of 47 respondents) are working as a minister or a paid staff of a church. These results are shown in Table 19, Appendix D.

Q41: What is your family's annual gross income?

Answered: 43

Skipped: 4

Only 43 respondents chose to answer this question. Survey results indicate 33% (14 respondents) have household income in the \$50,000-74,999 while another 49% (21 respondents) have household income of \$75,000 or more. 19% or 8 have indicated that they have a household income under 50,000. These results are shown in Table 20, Appendix D.

Q42: Which category best represents your employment status?

Answered: 47

Skipped: 0

This information shows the employment status of the participants. The respondents indicated 34% (16 out of 47 respondents) are in full-time ministry, 30% (14 respondents) are employed full-time and part time ministry, and 26% (12 respondents) are bi-vocational. The 11% or 5 respondents are either retired, unemployed or in full-time ministry and part-time employment. These results are shown in Table 21, Appendix D.

Q43: How many years have you been ministering in your current situation?

Answered: 47

Skipped: 0

This question is a follow up to #42, which asked about the respondents' employment status. Less than half (43%, 20 out of 47 respondents) indicated that they have been ministering in their current situation for more than 20 years. Less than one-quarter (21%, 10 respondents) indicated 10-19 years, and an equal number (21%, 10 respondents) said they had been ministering in that situation 5-9 years. The remainder (13%, 7 respondents) had been in their current situation 2-4 years. These results are shown in Table 22, Appendix D.

Q39: Highest level of education attained

Answered: 46

Skipped: 1

This question intended to find out about the level of secular education of the participants. In Haiti, *Rheto* used to be a high school grade that students must attend and should take a national exam. If students earned the desired score, they were admitted to *Philo*, which is the last school year of High school in the educational system in Haiti. Participants have completed their secondary education in Haiti and pursued their studies while living abroad. This survey indicates that respondents are highly educated. Over one-third (35%, 16 of 46 respondents) have a doctoral degree, another 39% (18 respondents) have a master's degree, and 20% (9 respondents) have Bachelor's degree. These results are shown in Table 23, Appendix D.

Q40: Theological studies. Check all that you have completed.

Answered: 47

Skipped: 0

This question intended to inquire about the theological education of the participants. The table reveals that respondents are theologically prepared. Six with a PhD/PsyD degree, 10 with a DMIN degree, 13 with Master of Theology (ThM), 18 with a Master of Divinity, 20 with a Bachelor's degree. These results are shown in Table 24, Appendix D.

Q2: How long has the ministry you work for been in existence?

Answered: 46

Skipped: 1

Forty out of the 46 respondents or 87% have been in existence for more than 10 years. These results are shown in Table 25, Appendix D.

Q3: What is the size of your congregation?

Answered: 46

Skipped: 1

This table shows that 10 or about 22% of the size of the congregation are between 301-500 members, 13 are between 101-300 members, 17% (8 respondents) are pastoring churches with 50-100 members, and 15% (7 respondents) are pastoring churches with fewer than 50 members. These results are shown in Table 26, Appendix D.

Q31: Which one of the following comes closest to describe you (pastor)? (Select only one response)

Answered: 46

Skipped: 1

This question was intended to find out how respondents identify themselves. Based on the options provided, 41%, (19 out of 46 respondents) identify themselves as evangelical, 24% (11 respondents) identify themselves as Gospel-centered, and 24% (11 respondents) identify

themselves as rooted in Scripture. 11% or 5 respondents indicated that identify themselves as Conservative and Liberals. These results are shown in Table 27, Appendix D.

Q34: What country is your ministry located in?

Answered: 46 Skipped: 1

Almost all (91%, 42 out of 46 respondents) are in the US. The remainder (9%, 4 respondents) live in Canada. These results are shown in Table 28, Appendix D.

Q35: Age

Answered: 45 Skipped: 2

This information presents the range of ages of the respondents who took part in the survey. These results are shown in Table 29, Appendix D.

Q36: Gender

Answered: 46 Skipped: 1

Almost all (91%, 42 out of 46 respondents) are male. This is really a male-dominated field. These results are shown in Table 30, Appendix D.

Q37: Race/Ethnicity

Answered: 45 Skipped: 2

The survey revealed that participants are Haitian and Haitian American. These results are shown in Table 31, Appendix D.

Q38: Marital status

Answered: 47 Skipped: 0

The survey results indicate that almost all (96%, 45 out of 47 respondents) that they are married. These results are shown in Table 32, Appendix D.

Q44: Denominational affiliation

Answered: 41

Skipped: 6

About three-quarters (76%, 31 out of 41 respondents) are affiliated with Baptist, while 15% (6 respondents) identify as Pentecostal, and 7% (3 respondents) are affiliated with Church of God. These results are shown in Table 33, Appendix D.

Qualitative Data Results

This section includes questions 6-12. They are related to church planting exposure or training of the Haitian pastors prior to starting a ministry. These questions were developed to encourage participants to share their personal experiences in church planting in a narrative format. The response summaries include tables showcasing the repeating themes that are of concern for participants. This section of the finding includes also questions 20, 21, 27, and 32, which were designed to collect data from the participants in narrative form.

Q5-Before starting this ministry, did you attend any church planting formation training of any

<i>kind?</i>	<i>Yes</i>	<i>20</i>	<i>No</i>	<i>23</i>	<i>Unsure</i>	<i>4</i>
--------------	------------	-----------	-----------	-----------	---------------	----------

Out of the 20 respondents, 17 stated about their exposure to church planting training. The theme that most of the participants emphasized was “helpful.” Almost half of the participants who answered positively (47%, 8 out of the 17 respondents) said that church planting training was instrumental in their church launch experiences. These results are shown in Table 34, Appendix D.

- The training helps me to be more organized and to be more effective in developing the church. (Participant 1)
- The training gave me some tools that helped through challenges of sustainability of a church. (Participant 10)
- The training helped me to prepare what ups and downs is pastoral ministry. (Participant 15)

- It is very helpful to know how long a new church can be able to support itself. (Participant 17)

Q6- What was the convincing sign that led you to know it was the right time to launch a church plant?

<i>Answered</i>	<i>41</i>	<i>Skipped</i>	<i>6</i>
-----------------	-----------	----------------	----------

Almost half (43%, 18 out of 41 respondents) indicated that there was a need to be satisfied due to an influx of people in the area, while another 24% (10 respondents) revealed that it was a confirmation and a conviction from God that propelled them to know that it was the right time to launch. These results are shown in Table 35, Appendix D.

- There was a desire expressed by a group of brethren who were regularly meeting to pray and to study the Bible to meet on Sunday to worship together. (Participant 3)
- When I visited this city who had no Pentecostal church and the great need for members at that time to affiliate in the church convinced to plant a church in the region. There was a great need. At that time there was two Baptist churches and no Pentecostal church. There were so many Pentecostal members in need to have a Pentecostal Pastor and church. When I came, they asked me to stay and recommended me to the organization and I planted my first church. (Participant 4)
- Conviction of the will of God to do it. (Participant 8)
- People of the area. Some of them were members of certain churches from Haiti who came to live in the area. Others were already members of the mother Church who were transferred to the new church because of distance reason. (Participant 15)
- There was a need for a church planting there and I was led by the Holy Spirit to serve there. (Participant 27)
- The Lord spoke to me in a vision, and He sent messages to me through people. (Participant 28)
- The sacrifice to go to seminary to study the Word, the call of God, coupled with the conviction of the Holy Spirit, contributed to the decision. (Participant 29)

Q7- In starting this ministry, what indicators were present to let you know it was the right time to go ahead?

<i>Answered</i>	<i>40</i>	<i>Skipped</i>	<i>7</i>
-----------------	-----------	----------------	----------

A small minority (15%, 6 out of 40 respondents) indicated that God provided the needed resources for the launch, while 30% (12 respondents) revealed that it was the need of the people that was the motivating factor, and 10% (4 respondents) said it was a revelation from God. These results are shown in Table 36, Appendix D.

- The interest of those people to have the church in their area. (Participant 15)
- Even though we had secured a meeting place, it was only for a six-month trial. The first six months went well; the American church was friendly to us, was willing to grant us another six months; on our part, I tested the willingness of the key participants and found that there was a great willingness to move on. We stayed in that American church for some eight years, preparing ourselves financially for our own property in the future. (Participant 32)
- The needs and interests of people to learn more God and His Word were increasing. (Participant 37)
- The area did not have a congregation for that ethnic group. (Participant 38)

Q8- What resources were at your disposal to start a church plant?

Answered 40 Skipped 7

The respondents indicated they had a variety of resources available when they launched their church, including a place of worship at their disposal (23%, 9 out of 40 respondents); family, friends, the congregants, and self-support (40%, 16 respondents); the people and the human resources 18%, 7 respondents); and trained staff and volunteers (23%, 9 respondents).

These results are shown in Table 37, Appendix D.

- There were no financial resources available from any entity other than the contributions of the members; the family opened their home for worship space. (Participant 3)
- The money for rental was already guaranteed by the new church members, I had numerous volunteers and a bus ministry (human resources), donation. (Participant 4)
- Location, funds, people, and all the tools necessary available. People donated money to start the church. (Participant 7)
- At that time, there was no resource available for the Haitian churches. The members gave whatever they have to help the church meet its expenses. Most of the time, I financed the church with my own money. (Participant 11)
- We had some human, financial, and other supplies. (Participant 16)
- Some financial support from believers and friends. (Participant 18)
- No resources were available to me. (Participant 25)
- Human and material resources. (Participant 27)
- No finances; no commitment from a denomination; but having a beautiful sanctuary and basement available for a ‘token monthly donation’ that was more than we could hope for, plus friends in New York arrived from time to time to encourage us. We did not feel alone! (Participant 32)
- I had a team in place, I had the assistance of the Greater Boston Baptist Association. (Participant 34)
- A well-trained staff. (Participant 36)

Q9- Prior to the start of the church plant, what was lacking that you wish you had at your disposal?

<i>Answered</i>	<i>39</i>	<i>Skipped</i>	<i>8</i>
-----------------	-----------	----------------	----------

Respondents identified several things they wished they had had when they launched their ministry, including financial support (18%, 7 of 39 respondents), trained staff and volunteers (23%, 9 respondents), a place of worship (18%, 7 respondents), and vision and mentoring (15%, 6 respondents). These results are shown in Table 38, Appendix D.

- A steady place of worship; a formal theological training, and a ministerial assessment. (Participant 3)
- A good church planting training. (Participant 7)
- I did not have someone around me to advise me on how to lead a new church in a foreign land. (Participant 11)
- Prior to the start of the church plant, a building to meet together was our biggest challenge. (Participant 16)
- Lack of strong leadership and organizational structure, money, staff. (Participant 17)
- A special training and a vision and strategic planning. (Participant 21)
- Lack of musician; lack of Sunday school teachers, lack of drivers to pick up people (few people had cars, and public transportation very slow on Sunday). (Participant 32)
- We wished we had a more sustainable financial support. (Participant 37)

Q10- As you reflect on the launching, is there a list of things you wish you had known before you started?

<i>Answered</i>	<i>41</i>	<i>Skipped</i>	<i>6</i>
-----------------	-----------	----------------	----------

Three of the participants indicated that they wished to have more training in conflict management, and marriage and family counseling. Nine participants wished to be emotionally intelligent so that they better understand the people in their congregation. Two respondents wished to learn more about fundraising mechanisms. Five of the participants wished to have some coaching and mentoring which would prevent them from making unnecessary mistakes. Three of them wished they master the skill set to deal with uncertainty. These results are shown in Table 39, Appendix D.

- Also, there will be setbacks along the way no one could ever imagine, except when in ministry. (Participant 29)
- I wished I knew more about the different types of personalities of my congregants. (Participant 7)
- How to deal with different ministries in church. (Participant 16)
- I wish I knew more about raising money for the launch. I also wish that I knew that COVID was on the way. (Participant 23)
- I was glad by the growing number of participants at our prayer meetings, not realizing that many were Roman Catholics who had responded to the invitation of a friend and who was also planning to bring a priest to the community who arrived a few months after me, had his postal box next to mine; we politely greeted each other; I attended funerals in his church on some occasion; some Catholics did remain with us. Some Pentecostal believers left us two years later to join the newly founded Church of God; yet the pastor and his wife were very sociable, very welcoming; our churches grew up together. (Participant 33)
- Fundraising strategy, demographic info, the lack of reliability of other Haitian pastors, especially those in established churches, the empty promises. (Participant 35)
- More advice from those who have been there before me. (Participant 37)

Q11- What would you say were some of the greatest challenges that you faced at the early stage of the ministry?

<i>Answered</i>	<i>39</i>	<i>Skipped</i>	<i>8</i>
-----------------	-----------	----------------	----------

The greatest challenges respondents said they have experienced included identifying a place of worship (23%, 9 out of 39 respondents), fundraising and financial support (10%, 4 respondents), not allocating enough time to ministry (8%, 3 respondents), and recruiting committed staff for the ministry (33%, 13 respondents). And 5% (2 respondents) admitted that they did not take the time to develop a clear mission and vision statement, which eventually caused challenges in ministry. These results are shown in Table 40, Appendix D.

- Not having a steady place of worship; the absence of a team that has the same focus, the understanding of the areas of ministry. (Participant 3)
- The greatest challenge I faced at the early stage of the ministry was finding qualified people to help in different ministries. (Participant 16)
- Not enough reliable members, and people committed to ministry. (participant 22)
- Finding a place of worship was a challenge. (Participant 26)
- Financial support, musicians, and skilled people in regard to sound system, streaming and broadcasting, choirs. (Participant 29)
- Evangelizing an area where there were not many Haitians at that time to support the ministry. It is very significant to understand you need to have time for the ministry and

your family and yourself as well. How you define your priorities is really important.
(Participant 37)

Q12- If for any reason you were to start a ministry, what would you do differently?

Answered 39 *Skipped* 8

Respondents identified several things they would do differently if they were to start a new ministry. These include spending more time in prayer (18%, 7 out of 39 respondents), attending church planting training prior to start (8%, 3 respondents), reaching out to more people prior to the start (21%, 8 respondents), spending more time training those who would play a leadership role in the ministry (23%, 9 respondents), subscribing to the wisdom of a coach or mentor prior to starting a ministry (10%, 4 participants), fundraising for the ministry starting costs (8%, 3 respondents), and taking the time to develop a clear mission and vision statement prior to the launch of the ministry (13%, 5 respondents). These results are shown in Table 41, Appendix D.

- Small group ministries will be a priority and a different approach in church growth as well as church organizations. (Participant 1)
- I would prolong the pre-launching period of times in order to better prepare the co-workers on all necessary points of view before joining a main denomination or to allow us not to join one at all. (Participant 9)
- I will seek advice, meaning to sit down with a church planter for proper training. above all praying, fasting, and ask God for direction. (Participant 10)
- Conduct a survey of the target population in the community. Receive church planting training. (Participant 19)
- I would begin by training some leaders for the future ministry. Establish a mission statement and a vision plan which would be shared with the current board and the congregation. (Participant 20)
- I had a church planting class after the launch, and I got more tools related to church planting: Raising money, evangelism, discipleship etc. I would have a better approach. (Participant 22)
- I would have a more supportive and trained team at the beginning. I would also make sure that this team shares my vision and understand my leadership style. (Participant 27)
- Establish a clear, long-term vision. (Participant 29)
- Survey the target area to avoid duplicating ministries, build some relationship with a target group progressively to know who they are, where they are at in life, their spiritual interest, their readiness to commit themselves to a church ministry. (Participant 32)

- Taking more time to consult others and look for more financial support. (Participant 35)

Q20- In terms of your ministry, what are your top 3 needs at the current time?

Answered 46 Skipped 1

Question #20 was looking for three specific ministry needs that Haitian pastors in NA are facing at the current time in order of priority. Financial need was the top need (43%, 20 out of 46 participants). Other top needs respondents expressed were spiritual needs (28%, 13 respondents), a place of worship (30%, 14 respondents), human resources (39%, 18 respondents), intergenerational ministry (9%, 4 respondents), need to rest and a take a Sabbath from the ministry (11%, 5 respondents), and more wisdom and educational training (15%, 7 respondents). These results are shown in Table 42, Appendix D. Question #21 asked pastors about some special training they might need that will further equip them to be effective in ministry. This might include financial, structure, and theological training that would empower them in ministry. Question #27 sought to inquire about the challenges that COVID-19 has posed for Haitian pastors doing ministry in NA. Question #32 inquired about the three most important things in order of priority that Haitian pastors doing ministry in NA would need for a church launch in order to be effective in ministry if they were to start today.

- Building acquisition (Participant 3)
- Financial support (Participant 4)
- Trained/Competent/devoted Staff or Leaders (Participant 24)
- Training leaders (Participant 36)

Q21- It is common for pastors to seek out training in various areas to help them better serve their ministry. Sometimes these areas are practical (developing a church budget) and other times they relate to theological education (Hermeneutics). What are some areas you would like additional training in?

Answered 47 *Skipped* 0

Respondents would like additional training in church administration and budgeting (30%, 14 out of 47 respondents), theology (28%, 13 respondents), leadership (11%, 5 respondents), and counseling (15%, 7 respondents). These results are shown in Table 43, Appendix D.

- More counseling to better serve the people with mental health. (Participant 5)
- Developing a church budget. (Participant 8)
- I would like to train in the theological education such as Hermeneutics. (Participant 13)
- I would select both areas. Developing a church budget is one of the most critical needs of the Haitian churches in NA. The second area has to do with a good theological formation to rebuke the false teachings that are taking place these days. The reason for it is because most pastors are bi-vocational pastors (holding a full time or part time job). (Participant 18)
- Have a budget for the church and how to prepare a financial statement. Capacity building around leadership, evangelization. (Participant 21)
- Theological education (Participant 39)

Q27- What were some of the greatest challenges you dealt with doing the COVID-19 crisis?

Answered 46 *Skipped* 1

Respondents expressed that COVID-19 challenged them to acquire more skills in the use of technology (13%, 6 out of 46 respondents). Several respondents (15%, 7 respondents) said that they lost fellowship with their congregants. Fourteen said that church attendance has been at its lowest point. Seven have experienced a reduction in their financial contribution. Nine of the participants have expressed their difficulties in reaching out to their congregants in their most difficult time of need. These results are shown in Table 44, Appendix D.

- Getting access to the elderly members of the congregation. (Participant 3)
- Lack of financial support from the members. They are scared to come to church. (Participant 11)
- Absence of church fellowship. (Participant 15)
- The COVID-19 crises presented a big challenge to everyone, rather you were prepaid or not. Some of technology unpreparedness affected our community deeply that even caused some churches to close their doors. In the others, some churches increased or even double

their technology capacities to reach out to congregants, or unchurched people, contributing in that way to the spreading of the Gospel of Jesus Christ. (Participant 18)

- Feeding people spiritually while they are in their home, provide support in time of distress and death in the family, economic hardship, members losing their job. (Participant 21)
- Of course, a drop in membership, a struggle to keep in contact with all the members, and drop in motivation. (Participant 22)
- Transitioning to virtual services for over a year during Bible study and other training session via Zoom presented a lot of challenges. (Participant 29)
- People not coming to church as they used to. (Participant 31)
- Parishioners not returning to the church. (Participant 42)

Q32-If you were to start today, what would be a list of three most important things in order of priority that you want to have to be effective in ministry?

Answered 44 Skipped 3

The top three needs of the participants are the following:

1. The theme that kept being repeated by the respondents was training of staff and team building (50%, 22 out of 44 respondents) and a place of worship (9%, 4 respondents).
2. Train volunteers and staff was the highest (36%, 16 out of 44 respondents), then a place of worship (7%, 3 respondents) and the finances (5%, 2 respondents).
3. Train volunteers and staffs identified most often (27%, 12 out of 44 respondents) as the third priority, then finance and budgeting (18%, 8 respondents), and then a place of worship (9%, 4 respondents).

Training volunteers and staff or team building is common among all the top three priorities.

Then a place of worship is a top priority for the participants in the survey. Below are some of the ways participants expressed their priorities. These results are shown in Table 45, Appendix D.

- A group of skilled volunteers (Participant 17)
- Trained leaders and effective trained Sunday school teachers (Participant 18)
- Trained and competent staff members (Participant 24)
- Trained volunteers (Participant 41)
- Trained Sunday school workers (Participant 42)

- Have a readily place of worship (Participant 22)
- A facility that provides more freedom to meet and develop ministry (Participant 26)
- Money to fund ministry needs (Participant 23)

Conclusion of the Results

The survey results seem to suggest that beside the need for training, church structure and administration had been one of the major challenges that Haitian pastors doing ministry in NA have been dealing with in their effort to fulfill their ministry calling. When considering both quantitative and qualitative data collected during this study, it is obvious that the need for training in various ministry areas is of high priority for pastors. To be practical, the researcher will propose an immediate solution to that effect so that current and future pastors will avoid dealing with unmet needs in ministry.

Haitian pastors in NA have expressed their need for training volunteers and staffs. It appears that church structure and administration is one of the most common needs expressed by them besides the need for training and the need for a place of worship and financial support. In response to the need for church structure and administration, the researcher developed a curriculum on CAS aiming at presenting seminars and workshops to pastors in NA.

Project Three: Church Structure and Administration Curriculum

The goal of the curriculum on CSA is to provide resources to assist Haitian pastors in NA in their various training needs. The researcher does not pretend to address all the needs that were discovered in this study. The fact that Haitian pastors become aware of the needs to find remedies to overcome this situation brings forth the hope that future researchers will focus on developing programs that will provide teaching materials to assist Haitian pastors in doing effective ministry with all the tools and materials at their disposals for the sake of the Kingdom.

This will expand on the foundation that was laid for them to continue to impact the ministry life of Haitian pastors in NA.

P2 surveyed the needs of Haitian pastors in NA while doing ministry. P3 is the implementation of a remedy for one of the problems found in P1 and P2. P2 uncovered a list of unmet needs that Haitian pastors shared in the Fall 2021 study. Among them, church structure and administration continue to be on the list of needs indicated by Haitian pastors in NA. The researcher, given the short period of time to complete this dissertation, did not have the opportunity to address all the needs highlighted in P2. Church structure and administration were addressed by developing and implementing a curriculum, with case studies for each module, a questionnaire and an evaluation form.

The objective of the curriculum on CSA is to teach Haitian pastors about the importance of church structure and administration in ministry. The information comprised many aspects of ministry that could harm an organization if church leaders and pastors are not well informed. Church leaders need to know what could constitute a hazard for the institution they are leading. They need to be aware of what could attract criminally minded people to take advantage of areas of weakness and harm the church financially due to poor structure or no structure at all. The workshop is not intended to make pastors experts in church structure and administration. Instead, the intention is for pastors to be more knowledgeable and alert about the subject and understand the importance of having a clear set of organizational documents. This curriculum, designed for not only for pastors participating in the Thriving in Ministry (TIM) program in New England, but also for pastors and associations of pastors in NA, provides a comprehensive overview of key topics essential for effective church structure and administration. The TIM program, funded by

the Lilly Endowment and under the leadership of GCTS, targets pastors at various stages of their ministry, fostering a unique learning community.

The workshop took place on the third weekend of August 2022. It was facilitated in a retreat setting at Rolling Ride Center, North Andover, MA. The participants of this retreat included three cohorts with diverse experience levels, ranging from seasoned clergy to those in their first years of ministry. A carefully crafted PowerPoint presentation accompanied each module, ensuring a focused one-hour and fifteen-minute session for each topic, with breaks and lunch provided. This pastoral retreat was the setting and platform for pastors to have the opportunity to learn more about church structure and administration. This curriculum was further presented at another retreat to members of the Fellowship of Haitian pastors of New England in third weekend of December, 2022.

Content of the Curriculum

The curriculum effectively combines theoretical knowledge with practical insights, creating a holistic learning experience for pastors engaged in ministry. The interactive and discussion-oriented approach enhances participant engagement and promotes a collaborative learning environment. The curriculum consists of six (6) modules:

1. Governance Structure: Focused on foundational elements such as Articles of Incorporation, Employer Identification Number, Bylaws & Constitution, 501 ©(3), and Conflict Resolution.
2. Administrative Guidelines and Compliances: Explored administrative guidelines and compliances, including Safety & Security, Maintenance, and Risk Management.

3. Insurance and Liability Issues Related to Churches: Addressed insurance and liability issues relevant to churches, covering insurance policies, the role of leaders in signing documents, and the importance of written guidelines for church leaders.
4. Legal Requirements Related to Churches: Discussed legal requirements and emphasized the importance of utilizing the gifts and talents of experts.
5. Accounting and Reporting: Centered on accounting and reporting, internal control, profit and loss, balance sheet, cash flows, and departmental budgeting, aiming to instill accountability for each department.
6. Tax issues related to clergy: Focused on tax issues related to clergy, covering taxation, FICA, SECA, and the implications of clergy taxation.

Additionally, detailed information, including the syllabus, course evaluation, and case studies, is available in appendices E-H. The syllabus for the workshop is in Appendix E, the pre-presentation questionnaire is in Appendix F, followed by the post-presentation questionnaire in Appendix G. The six (6) case studies developed for each module are provided in Appendix H. The appendices enrich the overall learning journey by providing additional details and resources.

Demographic

Participants consisted of pastors and their spouses. To differentiate the participation of men from that of the women in attendance, two set of questionnaires were printed by simply labeled them set A and set B. Set A was distributed to the male pastors and Set B to the female pastors and the spouses of the pastors. The purpose of the two set of questionnaires was to have both the perspective of the male pastors and their spouses as well.

In addition to the questionnaires, an evaluation form was developed as well to have an assessment about the overall weekend retreat. The purpose was to collect as much data and feedback as possible from the participants. The researcher was very impressed with the comments written in the evaluation form about their impression on the retreat as a whole and especially about church structure and administration. The total number of participants was 30 in the first retreat on August 2022 and 32 in the second retreat on December, 2022.

Reporting on the Curriculum Survey Results

The questionnaire gathered information about the knowledge of the participants about church structure and administration. There were five Yes/No questions that asked if their church has a written document about church structure and administration, if their church applied for and was awarded a tax-exempt status by the Internal Revenue Service, and if they have been reviewing and amending their church's structure and administration document regularly if this document existed. Prior to the teaching session, these were the results from the first set of Yes/No questions:

1. Have you already had a document for the structure of the church? A little more than half of the male participants (60%, 9 out of 15 respondents) answered Yes to this question, and the remaining 40% (6 participants) said No. The female participants were equally divided on their answers, with 50% (4 out of 8) saying Yes and 50% (4 participants) saying No.
2. The church has a tax-exempt status. Most male participants (67%, 10 out of 15 participants) answered Yes, they have a tax-exempt status; while the others (33%, 5 out of

15 participants) said No. For the women participants 75% (6 out of 8) said Yes, and the remaining 25% (2 participants) answered No.

3. The church applied for 501 (c)(3) with the Internal Revenue Service. The results for question 3 are identical to the results for question 2. Most male participants (67%, 10 out of 15) answered Yes, the church has applied for their tax-exempt status with the Internal Revenue Service, while the remaining 33% (5 participants) answered No. Most women participants (75%, 6 out of 8) answered Yes, and the remaining 25% (2 participants) answered No.
4. The church is incorporated in the state where you reside? Most male participants (73%, 11 out of 15) answered Yes, and the other 27% (4 participants) answered No. The responses were similar for the female participants: 75% (6 out of 8) answered Yes, 25% (2 participants) answered No.
5. We review and amend the church document every five years to remain relevant. Only 27% (4 out of 15 participants) of the male participants answered Yes, while most of (73%, 11 out of 15) indicated that they do not review or amend their church documents every five years to remain relevant. The female participants were evenly split, with 50% (4 out of 8) answering Yes and 50% (4 participants) answering No.

There was another set of questions designed to uncover the participants' level of agreement about 17 statements. The respondents used a scale of 0 to 5 for their answers, with 5 indicating they strongly agreed with the statement, 4 indicating that the participants are moderately agreed, 3 indicating that they are slightly agreed, 2 indicating that they disagreed, 1 indicating that they strongly disagreed, and 0 indicating they were neutral. The following tables show these results.

1- We are very knowledgeable in “Church Structure and Administration”	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3	8	3			1
Female	2	2	2	1		1

Almost all the male participants (93%, 14 out of 15) agreed at least slightly with the statement that they were knowledgeable in church structure and administration. None disagreed, and 1 (7%) was neutral. Most of the female participants (75%, 6 out of 8) agreed at least slightly with the statement, while 1 (13%) disagreed, and 1 (13%) was neutral.

2- We do not know what you mean by “Church structure and Administration”	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3	6	4	3		
Female	2		1	3	1	1

Most of the male participants (81%, 13 out of 16) agreed at least slightly with the statement that they do not know what the researcher meant by “Church Structure and Administration.” The remaining 19% (3 participants) disagreed, meaning they did understand what the researcher meant. Less than half (38%, 3 out of 8 respondents) of the female participants agreed at least slightly with the statement, while 50% (4 participants) disagreed or strongly disagreed, and 1 person (13%) was neutral.

3- The church has a well-elaborated church structure and administration document	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	4	4	6			2
Female	3	3		1		1

Almost all the male participants (88%, 14 out of 16) agreed at least slightly that the church has a well-elaborated church structure and administration document, and the other 2 persons (12.5%) were neutral. Most of the female participants (75%, 6 out of 8) agreed at least slightly with the above statement, while 1 (13%) disagreed and 1 (13%) was neutral.

4- The Bible provides the structure a church needs to operate	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	9	6			1	
Female	4	2			1	1

All the male participants (94%, 15 out of 16) and most of the female participants 80%, 6 out of 8) strongly or moderately agreed that the Bible provides the structure a church needs to operate. One male participant (6%, 1 out of 16) and 1 female participant (13%, 1 out of 8) strongly disagreed. And one female participant (13%, 1 out of 8 participants) was neutral.

5- The church has a strong internal control procedures for its day-to-day operation	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	5	4	6			
Female	2	4	1			1

All the male participants (100%, 15 out of 15) and almost all the female participants (88%, 7 out of 8) agreed at least slightly that their church has strong internal control procedures for its day-to-day operations. One female participant (13%) was neutral.

6- The church has a written accounting and reporting procedure in place	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	6	3	4	1		1
Female	3	4				1

Most of the male participants (87%, 13 out of 15) agreed at least slightly that their church has a written accounting and reporting procedure in place, while 1 person (7%) disagreed, and the remaining 1 person (7%) was neutral. Most female participants (88%, 7 out of 8) agreed at least slightly with the above statement, and 1 (13%) was neutral. We respect their level of agreement with the statement; however, we must note that our experience with many Haitian churches has proven to be otherwise.

7- The role & duties of the directors and officers of the church are well-defined in our bylaws	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	4	7				4
Female	3	2	1			2

Most male participants (73%, 11 out of 15) strongly or moderately agreed with the statement, and 4 (27%) were neutral. Most of the female participants (75%, 7 out of 8) agreed at least slightly with the statement, and 2 (26%) were neutral.

8- The church provides a year end statement to its congregants about their annual giving for tax deduction	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	5	4	2			4
Female	4			2		2

Most of the male participants (73%, 11 out of 15) agreed at least slightly with the above statement while the remaining 27% (4 participants) indicated they were neutral. Half of the female participants (50%, 4 out of 8) strongly agreed that the church provides a year-end statement to its congregants about their annual giving for tax-deduction purposes, while 2 (25%) disagreed and 2 (25%) did not express an opinion about the statement.

9- The church has all the necessary insurance coverage to withstand liability issues	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	5	4	2			4
Female	3	2	1			2

Most of the male participants (73%, 11 out of 15) and most of the female participants 5%, 6 out of 8) agreed at least slightly that their church has all the necessary insurance liability coverage it needs to withstand potential issues. The rest (27% or 4 out 15 male participants and 25% or 2 out of 4 female participants) were neutral.

10- The church has a management and safety system in place to deal with incident related issues	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3	1	5	1	1	4
Female	1	4	1			2

More than half of the male participants (60%, 9 out of 15) agreed at least slightly that the church has a management and safety system in place to deal with incident-related issues. Two others (13%) disagreed or strongly disagreed while 4 (27%) were neutral. Most of the female participants (75%, 6 out of 8) agreed at least slightly with the statement, and the rest (25%, 2 out of 8) were neutral.

11- The church's structure and administration is a strong document providing guidelines to handle unforeseen challenges	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3	2	3		1	6
Female	1	4	1			2

Slightly over half of the male participants (53%, 8 out of 15) agreed at least slightly that the church's structure and administration is a strong document providing guidelines to manage unforeseen challenges, while 1 (7%) strongly disagreed and 6 (40%) were neutral. Most of the female participants (75%, 6 out of 8) agreed at least slightly with the statement while the other 25% (2 respondents) chose to skip this question.

12- As a religious organization, it is not necessary for the church to apply for a 501(c)(3) status	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3		3	1	4	4
Female	2		2		2	2

Almost half of the male participants (40%, 6 out of 8) agreed at least slightly with the statement: “As a religious organization, it is not necessary for the church to apply for a 501(c)(3) status.” Another 33% (5 participants) disagreed or strongly disagreed with this statement. The remaining 27% (4 respondents) were neutral. Half of the female respondents (50%, 4 out of 8) agreed at least slightly with the statement while 25% (2 respondents) strongly disagreed and 25% (2 respondents) chose to skip this question.

13- The church’s structure document is written with provisions to tackle post COVID-19 issues	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	2	2	2	2	3	4
Female	2	2	1			3

Under half of the male participants (40%, 6 out of 15) at least slightly agreed that their church’s structure and administration document was written with provisions to tackle post-COVID-19 issues. Another 33% (5 out of 15 respondents) disagreed or strongly disagreed with this statement and 27% (4 respondents) remained. Most female participants (63%, 5 out of 8) agreed at least slightly with the statement, and the rest (27%, 3 out of 8) were neutral. We were surprised by these results. We had expected that all the participants—males and females—would disagree that their bylaws do not have provisions to tackle COVID-19 related issues, since it is still ongoing, and this was a new thing for everybody.

14- We have a constitution and bylaws dictating how the church intends to operate	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	7	4	1			3
Female	4	2				2

A large majority of the male participants (80%, 12 out of 15) agreed at least slightly that their church has a constitution and bylaws dictating how the church intends to operate. The other 20% (3 respondents) were neutral. A large majority of the female participants (75%, 6 out of 8) strongly or moderately agreed with the statement, and the other 25% (2 respondents) chose to skip this question.

15- The church has a robust system in place to deal with incidents related to children safety & abuses, youths, and adults alike	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	1	4	3	3		4
Female	3	3				2

Just over half of the male participants (8 or 53%, 8 out 15 participants) agreed at least slightly that their church has a robust system in place to deal with incidents related to children's safety and abuses, youths, and adults alike. Another 20% (3 respondents) disagreed and 27% (4 respondents) were neutral. Most of the female participants (75%, 6 out of 8) strongly agreed this was true, and the other 25% (2 respondents) were neutral. We must note that this is one area where most Haitian churches are weak when it comes to their reporting capabilities. There is the potential to be more alert when they become aware of how costly and dangerous it would be not to have a solid system in place to manage issues of that magnitude.

16- The church has a legal team to handle its contracts and all related transactions with the public	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3	3	2	3		4
Female		4	1		1	2

Just over half of the male participants (53%, 8 out of 15) agreed at least slightly that their church has a legal team to oversee its contracts and all related transactions with the public. Another 20% (3 out of 15) disagreed, and the remaining 27% (4 out of 15) were neutral. More than half of the female respondents (63%, 5 out of 8) slightly or moderately agreed while 1 (13%) disagreed and 2 (25%) were neutral. This is another level of expertise that is not fully utilized because of what it costs to retain a competent lawyer in a specific field. The cost is a deterrent for many churches to hire one even on an as needed basis.

17- The church has a qualified and responsible maintenance team to oversee the entire church facilities	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
Male	3	5	1	1	1	4
Female		5		1		2

More than half of the male respondents (60%, 9 out of 15) agreed at least slightly with the above statement, 13% (2 respondents) disagreed or disagreed strongly, and 27% (6 respondents) were neutral. More than half (63%, 5 out of 8) moderately agreed while 1 (13%) disagreed, and 2 (25%) were neutral. Many independent churches do not have the financial means to hire competent, skilled workers and paid staff to handle the important task of the church and in many instances, the pastors play the role of that department.

The initial five questions suggest that participants possess some knowledge about church structure and administration. However, regarding question 5, a majority indicated that they have not been amending or reviewing their bylaws or church documents. This signifies an area requiring attention from church leaders. It is crucial for them to not only address this aspect but also stay attuned to current issues affecting churches to ensure compliance with state and federal authorities.

Observing questions 7-13, we noted that 25% of participants skipped this statement. Question #11 had a 40% skip rate, while question #12 revealed that most participants either disagreed or remained neutral. From a female perspective, 50% agreed with the statement, while the remaining 50% disagreed or chose not to express their opinion. Question 13, regarding the readiness of church documents to tackle post-COVID-19 issues, elicited mixed opinions, contrary to the expected unanimous response.

Regarding question 15, despite the percentage of participants agreeing with the statement, the researcher believes further clarification is necessary to ensure a shared understanding of maintaining a safe and secure environment on church premises. In the Haitian culture, there is a tendency to spiritualize issues, relying on the belief that God provides protection. However, incidents in the 21st century underscore the importance of practical measures to safeguard congregants against potential threats during church activities.

For question 16, participants strongly agreed, highlighting the importance of having a lawyer on a retainer basis. Nonetheless, it is crucial to emphasize to churches the significance of this proactive approach, ensuring they know where to turn when legal needs arise in specific situations.

Post-Teaching Survey Results

The questionnaire used before and after the workshop assessed participants' mastery levels, aiming to gather information about their acquired knowledge of church structure and administration. It comprised five questions prompting "yes" or "no" responses, covering aspects such as possession of a written document on church structure, tax-exempt status application, and ongoing review and amendment of church structure and administration.

Two sets of questionnaires were distributed during the workshop. The initial set was given before the workshop began, with the same survey administered after instructional sessions to gauge teaching effectiveness and participants' mastery. Before the workshop, participants completed an English-developed questionnaire assessing their knowledge of workshop topics. Post-presentation, the same questionnaire was revisited, enabling a comparative analysis of responses before and after exposure to workshop content. This facilitated the evaluation of information effectiveness and its impact on participants' ministry.

Analysis of responses to question #2 indicated that not all participants grasped the researcher's intent behind Church Structure and Administration. The repeated administration of the questionnaire aimed to assess participants' mastery, offering insights into the effectiveness of the workshop in enhancing their knowledge and understanding.

The researcher found that incorporating case studies was a highly effective method for engaging participants in the workshop. In each module of the workshop, participants had the chance to delve into the subject matter in small group settings. This allowed them to gain a deeper understanding of the issues at hand and identify aspects that could impact their respective churches. Through this process, they benefited from insights shared by their peers and engaged in meaningful interactions with one another.

The leader of each group then shared the identified issues with the entire group. The discussions were lively and animated, clearly reflecting active participation in the process. I was personally impressed by the level of enthusiasm they demonstrated for the topic. It was evident that they were deeply engaged and found value in the collaborative exploration facilitated by the case study approach.

The following is a list of what they said in the evaluation form about what they learned from the workshop.

- I learned a lot and now I understand how important it is to be aware before taking any decision to be a church planter.
- The importance of having structure in the church.
- Do church on the foundation of a solid structure that takes into consideration bylaws, constitution, administration, risk management concerns such as safety issues, insurance policies, accounting and reporting structures, church budgeting and the use of legal expertise.
- The importance of having a church structure and administration with competent leaders that will assist in the various aspects of ministry such as legal, spiritual and social aspect of the ministry in a way that will assure a healthy ministry.
- This is very powerful teaching or advice to prepare more capable and honest persons to have peace of mind and to be structured.
- Haitian churches need to take seriously church structure and administration.
- The importance of church structure and administration. Pastors are mandated reporters when it comes to cases of abuse and child molestation issues. Implement church structure and administration for the sustainability of the church and the importance to have a bylaws and constitution and the 501 © (3) status.

The researcher is confident that the effort invested in crafting this curriculum, developing case studies, and preparing the survey for the workshop has been worthwhile. The anticipated impact on ministries within the Haitian community is bound to be significant. He believes that participants will not only proactively address issues in their ministries but will also share their insights with colleagues who were unable to attend this retreat.

The researcher hopes that these workshops serve as a catalyst and an eye-opener for Haitian pastors, empowering them to approach church governance and planting with newfound

confidence. Through this experience, the researcher envisions a positive ripple effect, fostering a more informed and empowered community of pastors dedicated to enhancing their ministries.

Conclusion

The reflection moments provided during the retreat transpired as a clear consensus among participants that the curriculum on Church Structure and Administration is far from a mere repository of knowledge to be forgotten on shelves or tucked away in storage. The shared experiences during the workshops highlighted the practical applicability and urgency of the information conveyed. The curriculum is not meant to gather dust; it is a dynamic tool that demands active engagement. The motivation to spread awareness about this curriculum among other pastors in NA is not just a commendable intention but a crucial step towards enhancing church structures and administration within churches in the Haitian community. The eagerness to share this knowledge signifies a genuine commitment to preventing unfortunate situations within congregations.

The recognition of the need for continuous dissemination and application of these principles is evident in the commitment to embark on a new endeavor post-graduation. Promoting the curriculum becomes a mission to ensure that Haitian churches are well-managed and led, fostering resilience and stability in the face of challenges.

CHAPTER FIVE

OUTCOMES AND CONCLUSION

Introduction

Being a pastor is portrayed by society as a representative of God among His people. This is one of the most challenging, and at the same time, rewarding and prestigious professions that an individual could have chosen among many other choices. This is a choice that should not be taken lightly because it requires dedication, commitment, love, compassion, and a sense of calling. It should not be a choice made primarily to become financially stable. As Jesus chose to give up things that were dear to Him just to redeem us from the bondage of sin, making such a choice should similarly mean for someone to take up his or her cross and follow Jesus. Therefore, pastors must be willing to let go of their own desire—personal ambitions—to fully embrace the challenges associated with pastoring a church.

Pastors have been engaged in ministries around the world in various settings. Many of them began their ministry journey by faith alone. As Abram started his journey by faith, not knowing where he would land, some pastors are just responding to the call to serve God's purpose for their lives. Abram, by obedience, chose to leave behind him his family, his community to do God's will with the hope of a promised land. Similarly, many pastors go to seminary without knowing where they would find a suitable place to start a ministry. Some others have the assurance of a position awaiting them upon graduation, which is a very motivating factor while pursuing theological studies. Pastors in this second category are certain that they will use their theological formation immediately after graduation. Many seminary students are stressed about how they will start paying the student loans accumulated during their seminary years. Many seminary students do not have the hope that an established church will

hire them. Despite their seminary training, a new pastor entering ministry needs the support of some mentors and coaches to avoid pitfalls that inexperienced pastors had to endure in the field. It is evident that not all graduates have church planting training to launch a ministry.

There is no doubt that pastors have many unmet needs in the process of doing ministry. The focus of this research was equipping Haitian pastors in NA for long-term ministry. In the process, the researcher uncovered many unmet needs that Haitian pastors have had to endure while doing ministry. To accomplish this comprehensive task, it was necessary to listen to pastors who are either retired or are currently serving in the field. A survey was administered targeting pastors in the US and Canada to hear what experienced pastors have to say about their needs in their ministry context. While the researcher is currently living in MA, he explored many other states where there are a significant number of Haitian churches to make sure that he collects the perspectives of pastors in various contexts.

The researcher developed a questionnaire aiming at collecting data from Haitian American pastors about their needs in doing ministry in NA. The questionnaire included many sections covering many areas of potential needs that pastors may have dealt with in ministry. It ranges from church planting formation needs, financial, spiritual, emotional, and many other ministry-related needs. The questionnaire also had a comprehensive section on demography as well to inform the researcher more about the participants.

The Case Study

The case study reveals that this is not the first time that Haitian churches had to deal with conflicting situations. This church has undergone many splits since its existence. It appears that it has endured many unresolved issues when considering the situation, they have dealt with in its

history. Despite all the above events, they never reached a level of dispute that required court involvement. The internal conflict of FFHC should not be decided in court according to 1 Corinthians 6. An experienced church consultant could identify the root cause of their conflicts after more than 45 years in ministry. The consultant could conduct focus groups with various sectors of the church's leadership and its members to learn more about their chronic issues. This process could help clarify the issues for the church and provide a solution to prevent the re-occurrence of this situation in the life of the ministry. The case study reveals also that this church was poorly structured, and it seems that structure was not the priority of the church planters. They did not anticipate that the church would have to deal with an issue of this magnitude.

The leaders were ill-equipped to deal with the sudden health issue of the founding pastor, and there was no succession plan in place for an eventual replacement. There was no system in place or a model to follow so that a leadership transition could go smoothly. They did not follow biblical principles to resolve conflicts. They failed to seek the wisdom of religious leaders in the community to guide them. They were not affiliated with a mission that could serve as a mediator between the parties involved in the dispute. The parties were not willing to sit down and have a discussion aiming at reconciling their differences. Each group hired its attorney and went straight to court with their issues. The dispute lasted about four years before arriving at an acceptable resolution.

The case study reveals that this conflict has affected the church in many aspects. Families and friends turned against each other, the financial condition of the church deteriorated over those years in court, their legal bills were very high, and they lost their fellowship in the process, when people in the church stopped talking to one another, just to mention a few negative outcomes. They became an embarrassment and a subject of mockery to the public, and this

condition hindered the church in their evangelistic mission to reach out to the unchurched for Christ.

The Survey

The survey results indicated that Haitian pastors have a long list of unmet needs in the process of doing church. Many Haitian pastors have difficulty securing a permanent place of worship and the financial resources to acquire what the church needs to function effectively. They expressed in the survey that it is difficult to find qualified and reliable people to be trained for various layers of ministry. They need trained technicians to operate their sound system and musicians for their worship service, especially in the age of social media. They need to continue their education to stay current with new information in the field. The survey informed that pastors work very long hours and that they tend to ignore the needs of their family and the needs for them to take a sabbath from ministry. The researcher learned that pastors need other pastors and mentors to walk along side of them to be resilient and survive in their ministry struggles.

Most of the time, Haitian pastors, as well as other pastors, tend to operate without a job description, and they are expected to respond to all the needs of the church. Pastors need a platform where they can go when they need resources to equip the saints. The survey revealed that Haitian pastors got involved in church planting without the tools necessary to be successful. Many other church planters started without subscribing to a mission which provides support for church planting initiatives. Church structure and administration is one of the major issues that Haitian churches are dealing with in church planting. The work habits of pastors could signal that many of them are on the verge of burning out due to lack of resources. Haitian pastors do not have confidants to express their frustrations in ministry. Many Haitian pastors tend to operate in

isolation because they are not confident that their conversation will be kept confidential by another colleague if they decide to have a conversation.

It turns out to be an encouraging and instructive experience to learn about the needs of Haitian pastors in NA. Lifeway Research has conducted a similar study among pastors of various denominations, but this is the first known research project to focus specifically on the needs of Haitian pastors in ministry. The researcher estimates that this research was long overdue to provide data in the Haitian community about the experience of pastors to avoid pitfalls in ministry. The data collected will inform seminary students and church planters about what Haitian pastors went through to plant a church in various cities and states in NA.

The Curriculum

As the researcher began to present workshops to cohorts and associations of pastors in MA, he discovered that the modules and their accompanying case studies are invaluable to those in attendance. Participants were eager to hear what the curriculum was about and how it will equip them for long-term ministry. Before beginning any module, a survey was administered to assess the level of understanding of the participants about CSA. Then the instructor divided them into small groups and distributed a case study appropriate for that module. Each group identified the problems in the case. Each group had a leader to guide the conversation, a notetaker to record what participants said, and a timekeeper to make sure that everyone had a chance to participate and finish on time. The researcher reconvened all the small groups together to share their insights with the larger group. The small group interaction was very engaging, and participants had a chance to express themselves and learn from their peers. Then, the instructor used PowerPoint to give a presentation about what they were exposed to, to clarify further the topic in that module.

At the end of the workshop participants took the same survey to evaluate their mastery of the materials presented.

The researcher discovered that CSA is an area that needs to be strengthened for most ministries, according to what some of the participants said. They seemed to understand the severity and the consequences of not operating a ministry that is administratively structured. Most of the participants seem to be motivated to seek professional advice in that area of need to make sure that the church they are leading is administratively structured. Participants whose churches had a poorly structured document planned to review and amend, if necessary, their existing church document.

When the researcher observed the atmosphere in the room, he was convinced that the curriculum should not remain on the bookshelf to accumulate dust. The researcher will make it his mission to reach out to many pastors and associations of pastors to organize weekend retreats for their members so that they can take advantage of this curriculum. The interaction with two groups of pastors in August and December 2022 is an indication that the work undertaken to arrive at this point was worth the investment of time and energy in researching the needs of Haitian pastors. It motivates the researcher further to go and tell it on the mountain so that Haitian churches might become structured and well administered.

The researcher is certain that this is just a starting point. He hopes that the data collected, and the results produced will serve as a catalyst to motivate other researchers to explore further the needs of Haitian pastors in ministry. This thesis-project will provide meaningful insights to aspiring pastors to learn from the experience of others who went before them in ministry. As the researcher concludes this thesis-project, he prays that more and more studies will take place to add to existing data in the Haitian community.

Strengths of the Study

This study adds value to this area of concern in the life of Haitian pastors doing ministry in NA. The participants represent pastors in ministry in various stages of life. It includes pastors who have been in ministry ranging from five years to more than 50 years. Participants who completed the survey were very educated. Their level of secular education ranges from a Bachelor's degree to a Doctorate. Their theological education ranges from a Bachelor in Bible studies to DMIN. In terms of demographics, the study covers a wide range of ages, states, and at least Haitian pastors in NA. It includes pastors who are leading churches of various sizes ranging from 50 congregants to over five hundred congregants. The size of the sampling was statistically significant. Out of the 65 pastors contacted about the survey project, 47 completed and submitted the entire survey. Participants were honest in their responses, and it was expressed in their narrative answers to the qualitative questions.

Limitations of the Study

The data collected from the survey provided a lot of information about the needs of Haitian pastors in NA. The sampling was chosen so that the findings would encompass the viewpoint of more than one region, but instead reflect the experiences of pastors in multiples cities and states in the US and Canada. This gave the data more validity and credibility. Despite the geographic diversity of the respondents, the researcher must acknowledge that the study had its limitations as well. Due to the time constraint associated with collecting, analyzing, presenting, interpreting the data, it would have been impossible to reach out to pastors in all the states and provinces in NA where Haitians are doing ministry. The researcher was also pressed by a deadline to present and defend the results of the research to a board for review and approval.

This area of study did not offer much data that the researcher could have expanded on. It was a worthwhile journey to embark on to uncover the many challenges that North American Haitian pastors have been dealing with in church planting, in personal needs, resources, and other factors affecting the life of their ministries. The study served as an exploratory phase that must be researched further so that more truth can be revealed for readers and the world to know about the lives of Haitian pastors in ministry.

A lot of data has been collected and many topics have emerged from the qualitative part of the information gathered from respondents. So much information was gathered from the way the survey was crafted that it would have been too much to manage if we had tried to add interviews and focus groups. It is encouraging to imagine that future researchers might explore the possibility of interviewing pastors and conducting focus groups so that more qualitative data can be added to what we have contributed to this aspect of study. This study represents some of the mainline denominations. There is room for future researchers to explore more denominations where Haitian pastors are currently ministering.

The study covers only pastors in NA. The researcher strongly believes that the field is wide open to encourage researchers to expand and reach out to other continents where Haitian American pastors plant churches.

Future Research Directions

Future researchers should consider exploring more states or countries where Haitian churches exist. They should cover more aspects in the life of Haitian pastors that are often ignored. The author suggests that future researchers pay attention to the needs of Haitian pastors in terms of their financial well-being and their mental and physical health and explore factors

that would contribute to pastoral burnout in the ministerial context of Haitian pastors. The functional health of the pastoral family must not be neglected. The researcher believes that a lot of stories have not been told, and only research will shed light about what is going on in the lives of those frontline workers in church settings, and perhaps even the stress from immigration issues.

Conclusion

In conclusion, it is the researcher's fervent hope that this thesis-project serves as a beacon, illuminating the minds and souls of church planters, revealing that the endeavor of church planting exacts a considerable toll. Beyond the constraints of a single day, it demands an investment of time surpassing conventional measures. Financial resources, often scarce for many church planters, must be navigated with prudence. Furthermore, the initiation of such a monumental project necessitates a collaborative effort, transcending the capacity of a singular individual.

In essence, church planting emerges as an arduous undertaking, requiring unwavering commitment. The task of equipping Haitian pastors for enduring ministry is a lifelong commitment, calling for pastors' eagerness to be equipped themselves, thereby empowering them to equip others in a cyclical process. Those assuming the role of equippers must embody a spirit of continual learning and resourcefulness, diligently acquiring the essential tools for the spiritual growth of their congregations.

The outcomes of the three projects—comprising the case study, survey, and the curriculum—are poised to equip church leaders with a heightened awareness of their ministerial needs. Pastors are urged to take deliberate steps towards rectifying any deficiencies identified,

ensuring an enhancement of their ministerial conditions based on the insights gleaned from this study. To achieve sustainable long-term ministry, pastors must actively seek resources aimed at their personal equipping, with the ultimate goal of imparting this knowledge to their congregations.

In light of the revelations of the study, the researcher is committed to dedicating more time to conducting workshops on a broader scale. These workshops aim to equip a greater number of pastors to address the challenges confronting church structure and administration in the 21st century. The study underscores that the conventional modes of church operation are no longer viable, necessitating a critical assessment by pastors. Seeking professional assistance is advised to ensure the effective management and preservation of the entrusted assets. Pastors must embrace the role of stewards, acknowledging their accountability for the resources bestowed upon them, as highlighted in the book of Hebrews, “Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.”

Anticipate presenting a commendable report, cognizant of the impending reward awaiting diligent workers in the master’s vineyard. In closing, let us echo the words from Corinthians, urging pastors to stand firm, unyielding in their commitment to the Lord’s work, confident that their labor is not in vain. Take heart in the knowledge that your exhaustive efforts will not go unnoticed, for the master of the work is equitable and just, ready to bestow rewards in accordance with His abundance.

APPENDIX A

INTRODUCTION LETTER

This questionnaire is designed to gather information about the needs of Haitian pastors doing ministry in North America. This is a confidential and anonymous survey. The information you provide will be presented only in summary form, in combination with responses from other participants. At no time will your name be mentioned or associated with your responses. This questionnaire will take about [add the number] minutes to complete.

Disclaimer: This area of study seems not to have interested previous researchers, and it is hard to identify historical data that could serve as basis for others to capitalize on. For that reason, this questionnaire is longer than usual, and we need to establish that in the Haitian community. Your cooperation in completing the entire survey is critical for this project.

Thank you for taking the time to participate in this important project. By completing this confidential questionnaire, you have given your consent that you are a voluntary participant in my study.

This study is being conducted as partial fulfillment of my thesis at Gordon-Conwell Theological Seminary in Hamilton, Massachusetts, USA.

Varnel Antoine
617-828-7443
Vanta529@yahoo.com

APPENDIX B
INTERNAL REVIEW BOARD APPROVAL

Email from IRB Co-Chairperson

Dean of the Doctor of Ministry Program

Varnel,

Thank you for your call today and for the opportunity to be able to interact directly with you to evaluate the risks to human participants in your research. Although you do touch upon some potentially sensitive information in your survey (finances, health, etc.), you are working with a non-vulnerable population and using a highly anonymous, secure, and flexible tool with Survey Monkey (e.g. no one has to answer any question that they do not want to answer and may still complete the survey).

This combination puts your research in the lowest risk category that I as IRB chair can approve without further review. However, as we discussed, if you decide to follow up the survey with interviews or focus groups, addressing some of these same issues, you will need to submit an Review of Protections addendum detailing your process, which would bump you up to the medium risk level that would involve at least another member of the GCTS IRB.

David A. Currie, M.Div., Ph.D.

Co-Chair of the Institutional Review Board

Dean of the Doctor of Ministry Program & Vice-President for Cohort-Based Education

Professor of Pastoral Theology

130 ESSEX STREET, SOUTH HAMILTON, MA 01982

(978) 646-4176 | dcurrie@gordonconwell.edu | www.gordonconwell.edu

APPENDIX C

QUESTIONNAIRE

This first section includes some questions about your current church ministry.

1. Are you currently working as a minister or paid staff member of a church?

Yes ☐ No ☐ Unsure ☐

2. How long has the ministry you work for been in existence?

Less than 2 years ☐

2 -- 5 years ☐

6 -- 10 years ☐

More than 10 years ☐

3. What is the size of your congregation?

Fewer than 50 members ☐

50 -- 100 members ☐

101 -- 300 members ☐

301 -- 500 members ☐

Over 500 members ☐

This next section includes questions about any experience you might have with church planting.

4. Were you personally involved in planting the ministry you currently serve?

Yes ☐ No ☐ Unsure ☐

If you answered "Yes", comment on how the training helped the church plant go more smoothly.

5. Before starting this ministry, did you attend any church planting formation training of any kind?

Yes ☐ No ☐ Unsure ☐

6. What was the convincing sign that led you to know it was the right time to launch a church plant?

7. In starting this ministry, what indicators were present to let you know it was the right time to go ahead?

8. What resources were at your disposal to start a church plant?

9. Prior to the start of the church plant, what was lacking that you wish you had at your disposal?

10. As you reflect on the launching, is there a list of things you wish you had known before you started?

11. What would you say were some of the greatest challenges that you face at the early stage of the ministry?

12. If for any reason you were to start a ministry, what would you do differently?

13. How many years has it been since the launch of the church plant?

Less than 2 years ☐ 2 -- 5 years ☐ More than 5 years ☐

This section asks questions about your personal and ministerial needs.

14. Currently, I have financial needs that are not being fully met.

Strongly agree ☐ Agree ☐ Neither agree nor disagree ☐ Disagree ☐

Strongly disagree ☐

15. Currently, I have social and relationship needs that are not being fully met.

Strongly agree ☐ Agree ☐ Neither agree nor disagree ☐ Disagree ☐

Strongly disagree ☐

16. Currently, I have psychological health needs that are not being fully met.

Strongly agree ☐ Agree ☐ Neither agree nor disagree ☐ Disagree ☐

Strongly disagree ☐

17. Currently, I have physical health needs that are not being fully met.

Strongly agree ☐ Agree ☐ Neither agree nor disagree ☐ Disagree ☐

Strongly disagree ☐

18. Currently, I have spiritual needs that are not being fully met.

Strongly agree ☐ Agree ☐ Neither agree nor disagree ☐ Disagree ☐

Strongly disagree ☐

19. While working in ministry, have you ever felt symptoms associated with burnout?

The definition of "burnout" can be understood as: "Burn-out is a syndrome conceptualized as resulting from chronic workplace stress that has not been successfully managed. It is characterized by three dimensions: feelings of energy depletion or exhaustion; increased mental distance from one's job, or feelings of negativism or cynicism related to one's job.

Strongly agree ☐ Agree ☐ Neither agree nor disagree ☐

Disagree ☐ Strongly disagree ☐

20. In terms of your ministry, what are your top 3 needs at the current time?

Top need ☐

Second need ☐

Third need ☐

21. It is common for pastors to seek out training in various areas to help them better serve their ministry. Sometimes these areas are practical (developing a church budget) and other times they relate to theological education (hermeneutics). What are some areas you would like additional training in? Regarding your specific ministry needs, indicate any areas listed below you believe additional resources or help is needed.

22. Music during the service
Yes, there is a need ☐ No, there is not a need ☐ Unsure ☐
23. Teaching the Bible
Yes, there is a need ☐ No, there is not a need ☐ Unsure ☐
24. Using technology
Yes, there is a need ☐ No, there is not a need ☐ Unsure ☐
25. Recruiting lay leaders
Yes, there is a need ☐ No, there is not a need ☐ Unsure ☐
26. Recruiting volunteers
Yes, there is a need ☐ No, there is not a need ☐ Unsure ☐

27. What were some of the greatest challenges you dealt with doing the COVID-19 crises?

This section is on financial support, structure, and administration.

28. Which of the following items describe your ministry's condition in the first 1-15 years?
Check all items that apply to you.

- I was affiliated with a mission that supports the pastor's salary ☐
- The pastor's salary was sponsored by a sister church ☐
- There was no compensation during the first 1- 15 years ☐
- The pastor was bi-vocational/obligated to work full time at a secular organization ☐
- The church was independent and there was no specific plan in place for compensation ☐
- The pastor was given time away from the ministry, such as a sabbatical leave ☐

29. Which of the following describes your church situation when it comes to structure and administration at the launching of the ministry? Check all items that apply to you.

- I started with a very basic structure ☐
- Safety and security system was in place ☐
- The assets of the ministry were insured ☐
- The ministry was legally structured ☐
- The church is a non-profit, it doesn't fall under the same rules of other organizations ☐
- We did not know where to start when it comes to structuring an organization and set a solid administrative document for the ministry ☐
- We lack the skill set necessary to put in place the things that are needed to be structured. ☐
- We had all that we needed to launch and run an effective ministry ☐
- We did not have enough qualified volunteers to execute all the different facets of ministry ☐

30. In the process of starting/launching the ministry, is there anything from the list below you wish you had at your disposal? Check all items that apply to you.

Enough trained Sunday School teachers	<input type="checkbox"/>
Someone to lead a men's group	<input type="checkbox"/>
Someone to lead a women's group	<input type="checkbox"/>
Someone to lead a children's ministry	<input type="checkbox"/>
Someone to lead the youth ministry	<input type="checkbox"/>
Trained Musicians	<input type="checkbox"/>
Sound & music equipment	<input type="checkbox"/>
A like-minded team working together	<input type="checkbox"/>
Someone skilled in counseling	<input type="checkbox"/>
Married couple's ministry	<input type="checkbox"/>
A ministry for senior citizens	<input type="checkbox"/>
Someone trained in discipleship training	<input type="checkbox"/>
Someone trained in evangelism	<input type="checkbox"/>

31. Which one of the following comes closest to describing you? (Select only one response)

Traditional	<input type="checkbox"/>
Gospel-centered	<input type="checkbox"/>
Rooted in scripture	<input type="checkbox"/>
Conservative	<input type="checkbox"/>
Orthodox	<input type="checkbox"/>
Liberal	<input type="checkbox"/>
Evangelical	<input type="checkbox"/>
Charismatic	<input type="checkbox"/>

32. If you were to start today, what would be a list of three most important things in order of priority that you want to have to be effective in ministry?

33. From all the experiences you have accumulated, would you recommend to someone entering the ministry to have a mentor/coach for a period of time?

Definitely	<input type="checkbox"/>	To some degree	<input type="checkbox"/>	Not at all	<input type="checkbox"/>
------------	--------------------------	----------------	--------------------------	------------	--------------------------

This last section includes some demographic questions.

34. What country is your ministry located in?

United States	<input type="checkbox"/>
Canada	<input type="checkbox"/>
None of the above	<input type="checkbox"/>

35. Age

Under 26 years	<input type="checkbox"/>
26 - 34 years	<input type="checkbox"/>
35 - 44 years	<input type="checkbox"/>
45 - 54 years	<input type="checkbox"/>
55 - 64 years	<input type="checkbox"/>
65 - 74 years	<input type="checkbox"/>
75 or more years	<input type="checkbox"/>

36. Gender	
Male	<input type="checkbox"/>
Female	<input type="checkbox"/>
37. Race/Ethnicity	
Haitian	<input type="checkbox"/>
Haitian – American	<input type="checkbox"/>
Other (please specify)	<input type="checkbox"/>
38. Marital status	
Single	<input type="checkbox"/>
Married	<input type="checkbox"/>
Separated / Divorced	<input type="checkbox"/>
Widow or Widower	<input type="checkbox"/>
39. Highest level of education attained	
Rheto or Less	<input type="checkbox"/>
Philo/ High School diploma	<input type="checkbox"/>
Associate's degree	<input type="checkbox"/>
Bachelor's degree	<input type="checkbox"/>
Master's degree	<input type="checkbox"/>
Doctoral degree	<input type="checkbox"/>
40. Theological studies. Check all that you have completed.	
Certificate Program in Spiritual Formation	<input type="checkbox"/>
Two-year Seminary studies	<input type="checkbox"/>
Bachelor degree	<input type="checkbox"/>
Master of Art-Urban Ministry	<input type="checkbox"/>
Master of Art-Youth Ministry	<input type="checkbox"/>
MA-Languages	<input type="checkbox"/>
Master of Divinity	<input type="checkbox"/>
Master of Theology(ThM.)	<input type="checkbox"/>
DMin	<input type="checkbox"/>
PhD / PsyD	<input type="checkbox"/>
41. What is your family's annual gross income?	
Under \$15,000	<input type="checkbox"/>
Between \$15,000 and \$24,999	<input type="checkbox"/>
Between \$25,000 and \$34,999	<input type="checkbox"/>
Between \$35,000 and \$49,999	<input type="checkbox"/>
Between \$50,000 and \$74,999	<input type="checkbox"/>
\$75,000 or more	<input type="checkbox"/>

42. Which category best represents your employment status?

- | | |
|--|--------------------------|
| Full-time Ministry | <input type="checkbox"/> |
| Employed Full Time (non-ministry) & Part-time Ministry | <input type="checkbox"/> |
| Retired | <input type="checkbox"/> |
| Full-time Ministry & Part-time Student | <input type="checkbox"/> |
| Unemployed | <input type="checkbox"/> |

43. How many years have you been ministering in your current situation?

- | | |
|------------------|--------------------------|
| 1 year or less | <input type="checkbox"/> |
| 2-4 years | <input type="checkbox"/> |
| 5-9 years | <input type="checkbox"/> |
| 10-19 years | <input type="checkbox"/> |
| 20 or more years | <input type="checkbox"/> |

44. Denominational affiliation

- | | |
|---------------|--------------------------|
| Baptist | <input type="checkbox"/> |
| Nazarene | <input type="checkbox"/> |
| Pentecostal | <input type="checkbox"/> |
| Church of God | <input type="checkbox"/> |
| Four Square | <input type="checkbox"/> |

Thank you for your participation.

APPENDIX D

TABLES OF RESULTS

Quantitative data results

Table #1

Q4: Were you personally involved in planting the ministry you currently serve?

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Yes	54.35%	25
No	41.30%	19
Unsure	4.35%	2
TOTAL		46

Table #2

Q5: Before starting this ministry, did you attend any church planting formation training of any kind?

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Yes	42.55%	20
No	48.94%	23
Unsure	8.51%	4
TOTAL		47

Table #3

Q13: How many years has it been since the launch of the church plant?

Answered: 39

Skipped: 8

ANSWER CHOICES	RESPONSES	
Less than 2 years	5.13%	2
2 – 5 years	15.38%	6
More than 5 years	79.49%	31
TOTAL		39

Table #4

Q30: In the process of starting/launching the ministry, is there anything from the list below you wish you had at your disposal? Check all items that apply to you.

Answered: 45

Skipped: 2

ANSWER CHOICES	RESPONSES	
Enough trained Sunday School teachers	68.89%	31
Someone to lead a men's group	57.78%	26
Someone to lead a women's group	44.44%	20
Someone to lead a children's ministry	60.00%	27
Someone to lead the youth ministry	55.56%	25
Trained Musicians	75.56%	34
Sound & music equipment	64.44%	29
A like-minded team working together	48.89%	22
Someone skilled in counseling	60.00%	27
Married couples ministry	53.33%	24
A ministry for senior citizens	57.78%	26
Someone trained in discipleship training	68.89%	31
Someone trained in evangelism	77.78%	35
Total Respondents: 45		

Table #5

Q14: Currently, I have financial needs that are not being fully met.

Answered: 45

Skipped: 2

ANSWER CHOICES	RESPONSES	
Strongly agree	37.78%	17
Agree	42.22%	19
Neither agree nor disagree	8.89%	4
Disagree	8.89%	4
Strongly disagree	2.22%	1
TOTAL		45

Table #6

Q15: Currently, I have social, and relationship needs that are not being fully met.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Strongly agree	8.70%	4
Agree	47.83%	22
Neither agree nor disagree	17.39%	8
Disagree	17.39%	8
Strongly disagree	8.70%	4
TOTAL		46

Table #7

Q16: Currently, I have psychological health needs that are not being fully met.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Strongly agree	8.70%	4
Agree	19.57%	9
Neither agree nor disagree	28.26%	13
Disagree	30.43%	14
Strongly disagree	13.04%	6
TOTAL		46

Table #8

Q17: Currently, I have physical health needs that are not being fully met.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Strongly agree	4.35%	2
Agree	17.39%	8
Neither agree nor disagree	19.57%	9
Disagree	47.83%	22
Strongly disagree	10.87%	5
TOTAL		46

Table #9

Q18: Currently, I have spiritual needs that are not being fully met.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Strongly agree	4.35%	2
Agree	28.26%	13
Neither agree nor disagree	15.22%	7
Disagree	41.30%	19
Strongly disagree	10.87%	5
TOTAL		46

Table #10

Q19: While working in ministry, have you ever felt symptoms associated with burnout?

The definition of "burnout" can be understood as: "Burn-out is a syndrome conceptualized as resulting from chronic workplace stress that has not been successfully managed. It is characterized by three dimensions: feelings of energy depletion or exhaustion; increased mental distance from one's job, or feelings of negativism or cynicism related to one's job.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Strongly agree	15.22%	7
Agree	34.78%	16
Neither agree nor disagree	23.91%	11
Disagree	15.22%	7
Strongly disagree	10.87%	5
TOTAL		46

Table #11

Q22: Music during the service

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Yes, there is a need	65.96%	31
No, there is not a need	25.53%	12
Unsure	8.51%	4
TOTAL		47

Table #12

Q23: Teaching the Bible

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Yes, there is a need	51.06%	24
No, there is not a need	42.55%	20
Unsure	6.38%	3
TOTAL		47

Table #13

Q24: Using technology.

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Yes, there is a need	82.98%	39
No, there is not a need	17.02%	8
Unsure	0.00%	0
TOTAL		47

Table #14

Q25: Recruiting lay leaders.

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Yes, there is a need	87.23%	41
No, there is not a need	10.64%	5
Unsure	2.13%	1
TOTAL		47

Table # 15

Q26: Recruiting volunteers.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Yes, there is a need	82.61%	38
No, there is not a need	8.70%	4
Unsure	8.70%	4
TOTAL		46

Table #16

Q28: Which of the following items describe your ministry's condition in the first 1-15 years?

Check all items that apply to you.

Answered: 45

Skipped: 2

ANSWER CHOICES	RESPONSES	
I was affiliated with a mission that supports the pastor's salary	20.00%	9
The pastor's salary was sponsored by a sister church	0.00%	0
There was no compensation during the first 1- 15 years	31.11%	14
The pastor was bi-vocational/obligated to work full time at a secular organization	73.33%	33
The church was independent and there was no specific plan in place for compensation	37.78%	17
The pastor was given time away from the ministry, such as a sabbatical leave	2.22%	1
Total Respondents: 45		

Table #17

Q29: Which of the following describes your church's situation when it comes to structure and administration at the launching of the ministry? Check all items that apply to you.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
I started with a very basic structure	67.39%	31
Safety and security system was in place	10.87%	5
The assets of the ministry were insured	30.43%	14
The ministry was legally structured	52.17%	24
The church is a non-profit, it does not fall under the same rules of other secular organizations	52.17%	24
We did not know where to start when it comes to structuring an organization and set a solid administrative document for the ministry	10.87%	5
We lack the skill set necessary to put in place the things that are needed to be structured.	19.57%	9
We had all that we needed to launch and run an effective ministry	4.35%	2
We did not have enough qualified volunteers to execute all the different facets of ministry	67.39%	31
Total Respondents: 46		

Table #18

Q33: From all the experiences you have accumulated, would you recommend to someone entering the ministry to have a mentor/coach for a period of time?

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Definitely	84.78%	39
To some degree	15.22%	7
Not at all	0.00%	0
TOTAL		46

Table #19

Q1: Are you currently working as a minister or paid staff member of a church?

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Yes	87.23%	41
No	10.64%	5
Unsure	2.13%	1
TOTAL		47

Table #20

Q41: What is your family's annual gross income?

Answered: 43

Skipped: 4

ANSWER CHOICES	RESPONSES	
Under \$15,000	2.33%	1
Between \$15,000 and \$24,999	0.00%	0
Between \$25,000 and \$34,999	6.98%	3
Between \$35,000 and \$49,999	9.30%	4
Between \$50,000 and \$74,999	32.56%	14
\$75,000 or more	48.84%	21
TOTAL		43

Table #21

Q42: Which category best represents your employment status?

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Full-time Ministry	34.04%	16
Employed Full Time (non-ministry) & Part-time Ministry	29.79%	14
Bi-vocational	25.53%	12
Retired	4.26%	2
Full-time Ministry & Part-time Student	4.26%	2
Unemployed	2.13%	1
TOTAL		47

Table # 22

Q43: How many years have you been ministering in your current situation?

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
1 year or less	2.13%	1
2-4 years	12.77%	6
5-9 years	21.28%	10
10-19 years	21.28%	10
20 or more years	42.55%	20
TOTAL		47

Table # 23

Q39: Highest level of education attained.

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Rheto or Less	2.17%	1
Philo/ High School diploma	4.35%	2
Associate's degree	0.00%	0
Bachelor's degree	19.57%	9
Master's degree	39.13%	18
Doctoral degree	34.78%	16
TOTAL		46

Table #24

Q40: Theological studies. Check all that you have completed.

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Certificate Program in spiritual Formation	27.66%	13
Two-year Seminary Studies	12.77%	6
Bachelor degree	42.55%	20
Master of Art-Urban Ministry	10.64%	5
Master of Art-Youth Ministry	0.00%	0
MA-Languages	2.13%	1
Master of Divinity	38.30%	18
Master of Theology(ThM.)	27.66%	13
DMin	21.28%	10
PhD / PsyD	12.77%	6
Total Respondents: 47		

Table #25

Q2: How long has the ministry you work for been in existence?

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Less than 2 years	2.17%	1
2 -- 5 years	6.52%	3
6 -- 10 years	4.35%	2
More than 10 years	86.96%	40
TOTAL		46

Table #26

Q3: What is the size of your congregation?

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Fewer than 50 members	15.22%	7
50 -- 100 members	17.39%	8
101 -- 300 members	28.26%	13
301 -- 500 members	21.74%	10
Over 500 members	17.39%	8
TOTAL		46

Table #27

Q31: Which one of the following comes closest to describing you? (Select only one response)

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Traditional	0.00%	0
Gospel-centered	23.91%	11
Rooted in scripture	23.91%	11
Conservative	8.70%	4
Orthodox	0.00%	0
Liberal	2.17%	1
Evangelical	41.30%	19
Charismatic	0.00%	0
TOTAL		46

Table #28**Q34: What country is your ministry located in?**

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
United States	91.30%	42
Canada	6.52%	3
None of the above	2.17%	1
TOTAL		46

Table #29**Q35: Age**

Answered: 45

Skipped: 2

ANSWER CHOICES	RESPONSES	
Under 26 years	2.22%	1
26 - 34 years	4.44%	2
35 - 44 years	6.67%	3
45 - 54 years	15.56%	7
55 - 64 years	42.22%	19
65 - 74 years	22.22%	10
75 or more years	6.67%	3
TOTAL		45

Table #30

Q36: Gender

Answered: 46

Skipped: 1

ANSWER CHOICES	RESPONSES	
Male	91.30%	42
Female	8.70%	4
TOTAL		46

Table #31

Q37: Race/Ethnicity

Answered: 45

Skipped: 2

ANSWER CHOICES	RESPONSES	
Haitian	60.00%	27
Haitian - American	33.33%	15
Other (please specify)	6.67%	3
TOTAL		45

Table #32

Q38: Marital status

Answered: 47

Skipped: 0

ANSWER CHOICES	RESPONSES	
Single	2.13%	1
Married	95.74%	45
Separated / Divorced	2.13%	1
Widow or Widower	0.00%	0
TOTAL		47

Table #33

Q44: Denominational affiliation

Answered: 41

Skipped: 6

ANSWER CHOICES	RESPONSES	
Baptist	75.61%	31
Nazarene	2.44%	1
Pentecostal	14.63%	6
Church of God	7.32%	3
Four Square	0.00%	0
TOTAL		41

Table #34

Theme

Frequency

Helpful	8
----------------	----------

Table #35

Themes

Frequency

Need to have a church plant in the area to satisfy the needs of newcomers	18
Confirmation and conviction from God	10

Table #36

Themes	Frequency
---------------	------------------

God has provided the resources needed to launch	6
A need expressed by the people to be satisfied	12
Revelation from God	4

Table #37

Themes	Frequency
---------------	------------------

Place of worship	9
Financial support from self, family, friends, and the congregant	16
People and human resources	7
Trained staff & volunteers	9

Table #38

Themes	Frequency
---------------	------------------

Lack of financial support	7
Lack of trained staffs and volunteers, people	9
Place of worship	7
Lack of vision, coaching/mentoring	6

Table #39

Themes	Frequency
Wish to get trained in conflict management, Marriage and family	3
Wish to be emotionally intelligent trained to understand the people in the congregation	9
Fundraising mechanism	2
Wish to have a coach/mentor to prepare me in avoiding church pitfalls	5
Wish I know how to deal with uncertainty	3

Table #40

Themes	Frequency
Place of worship	9
Fundraising training to fund the ministry, and financial support	4
Time for ministry	3
Committed people and staff, time for ministry	13
Clear Mission and Vision statement	2

Table #41

Themes	Frequency
Spend more time in Prayer before the launch	7
Attend church planting courses	3
People	8
Train the people that will play a part in the leadership team	9
Make sure to have a coach/mentor in ministry	4
Fundraising	3
Have a clear vision and mission statement for the ministry	5

Table #42

Themes	Frequency
Financial need	20
Spiritual need	13
Need of a physical place for worship	14
Need of human resources	18
Intergenerational insights need	4
Need for rest & Sabbatical	5
Need of wisdom & educational training	7

Table #43

Themes	Frequency
Training in Church Administration and Budgeting	14
Training in Theological education	13
Training in Leadership	5
Training in Counseling	7

Table #44

Themes	Frequency
Use of technology	6
Loss of fellowship with congregants	7
Reduction in church attendance	14
Reduction in financial contribution	7
Difficulty reaching out to congregants in their most difficult time of needs	9

Table #45

Priority #s	Themes	Frequency
Priority # 1	Trained volunteers and staffs/Team Building	22
	Location or Place of worship	4
Priority # 2		
	Trained volunteers and staffs	16
	Location or Place of worship	3
	Finance	2
Priority # 3		
	Trained volunteers & staffs	12
	Finance and Budgeting	8
	Location or place of worship	4

APPENDIX E
SYLLABUS
CHURCH STRUCTURE & ADMINISTRATION

Course descriptions:

This curriculum is designed to equip and empower pastors and seminary graduates to be more effective in the Ministry. Haitian pastors doing ministry in North American have expressed the need for training in many areas pertaining to the effectiveness of their ministry context. Among the many needs that are revealed/uncovered in the survey conducted in the fall 2021, Church Structure and Administration is of priority for church leaders. In this seminar, participants will begin with an assessment of where they are at in their journey when it comes to this topic. Then, the instructor will present the seminar to make them aware of the importance of having a strong and a well-thought structure in place. At the end of the seminar, participants will take another survey aiming at evaluating the effectiveness of the material presented in the seminar about church structure and administration.

Course objective:

This seminar is designed to raise awareness to church leaders that are already in ministry and students that are exploring church planting right after their seminary journey. The objective of presenting this seminar is to provide additional tools to our graduates and ministry leaders so that they can approach the ministry with confidence. It is our objective to reach out to as many pastors as possible. The size of the class is expected to be between 15-25 participants.

Course requirements:

Participants must agree to attend the entire presentation to see the benefit of the seminar. Interaction is an essential part of this seminar for the benefit of all. Participants are encouraged to

ask questions. This is expected to be less burdensome for the participant. Participants are not required to read any materials prior to the seminar. However, they will be provided with PowerPoint Slides for their information and other related resources for their information.

Course contents:

The curriculum intends to cover the following areas in church structure and administration:

- A- Governance structure.
- B- Administrative guidelines and compliances.
- C- Insurance and Liability issues related to churches.
- D- Legal requirements related to churches.
- E- Accounting and reporting.
- F- Tax issues related to Clergy.

Course measurement/evaluation:

Prior to the presentation, each participant will take a survey measuring their understanding of the subject. After the presentation, each participant will complete another questionnaire to measure the knowledge acquired from attending this seminar and the difference that the teaching has made in their mastery of the subject.

Style:

PowerPoint presentation, case study, and small group interaction among participants. In his presentation biblical passages may be used whenever necessary to support a particular position. This seminar/workshop will address the following areas of concern:

1- Governance structure:

Participants will have a better understanding of an article of incorporation, a bylaw, exempt status, its rights and privileges, an employer Identification Number, conflict resolution and the purpose of each the component mentioned above.

2- Administrative guidelines & compliances:

Participants will have a clear understanding of the importance to create and implement safety mechanism in their ministry so that all who come to the premise will feel safe and that the institution is protected from carelessness and the resulting consequences associated with it. They will become aware of the importance of having trained individuals to deal with incidents and the reporting system in place to handle matters involving abuses in the ministry. They will see the need to have trained volunteers to maintain the properties of the ministry and make sure that anyone who comes to attend church or for other purposes are safe.

3- Insurance & Liability issues related to churches:

Participants will understand better the insurance needs of the church and its ministries. This includes the building and its equipment and all the ministries of the church.

4- Legal requirements:

Participants will see the importance of hiring a competent lawyer to review and make recommendations where necessary for all the contracts and transactions of the church. It includes all the documents of the church to make sure that the church is not in legal jeopardy.

5- Accounting & Reporting:

Participants will become aware of the need to have a sound accounting and reporting system in place to handle the financial aspects of the church. They will have a better understanding of budgeting and the capacity to read and make sense of the financial statements of the church.

6- Tax issues relating to clergy:

Participants will make the distinction between FICA and SECA, federal and state income tax withholding. in addition, the seminar will clarify for them the value of reporting their earnings to the federal and state government when it comes time to prepare their income tax returns.

References:

Hammar, R. (2007) Pastor, Church & Law: Christianity today

Couser R. (1993). Ministry and the American Legal System. Minneapolis: Publishers' Workgroup

Clergy Malpractices (more details)

The Steward Study Bible. Stewardship Council. Grand Rapids, MI. 2010

Mastering Church Finances. Christianity today. Multnomah Press. Portland. 1992

Flourishing Churches and Communities. Christian's Library Press. Grand Rapids, MI. 2013

Accounting for Dummies. John A. Tracy. Hoboken. 2016

APPENDIX F

SURVEY A

Pre-Presentation questionnaire

This is an anonymous survey of your knowledge of the subject. This questionnaire is designed to give you an idea about your level of understanding about the topic under consideration prior to attending the seminar. Please answer the following questions by **choosing/circling** the right answer a Yes or No

- | | |
|--|-----|
| 1- Have you already had a document for the structure of the church? | Y/N |
| 2- The church has a tax-exempt status | Y/N |
| 3- The church applied for 501 © (3) with the Internal Revenue Service | Y/N |
| 4- The church is incorporated in the state where you reside | Y/N |
| 5- We review, and amend the church document every five-year to remain relevant | Y/N |

Place in the box below the number that best describe your level of agreement or disagreement with the following statements:

	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
1- We are very knowledgeable in “Church Structure and Administration”						
2- We do not know what you mean by “Church structure and Administration”						
3- The church has a well-elaborated church structure and administration document						
4- The Bible provides the structure a church needs to operate						
5- The church has a strong internal control procedures for its day-to-day operation						

	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
6- The church has a written accounting and reporting procedure in place						
7- The role & duties of the directors and officers of the church are well-defined in our bylaws						
8- The church provides a year end statement to its congregants about their annual giving for tax deduction						
9- The church has all the necessary insurance coverage to withstand liability issues						
10- The church has a management and safety system in place to deal with incident issues						
11- The church's structure & administration is strong document providing guidelines to handle unforeseen challenges						
12- As a religious organization, it is not necessary for the church to apply for a 501 © (3) status						
13- The church's structure document is written with provisions to tackle post COVID-19 issues						
14- We have a constitution and bylaws dictating how the church intends to operate						
15- The church has a robust system in place to deal with incidents related to children safety & abuses, youths and adults alike						
16- The church has a legal team to handle its contracts and all related transactions with the public						
17- The church has a qualified and responsible maintenance team to oversee the entire church facilities						

APPENDIX G

SURVEY B

Post-Presentation questionnaire

This is an anonymous survey of your knowledge of the subject. This questionnaire is designed to have an idea about your level of understanding or mastery of the topic under consideration after attending the seminar. Please answer the following questions by **choosing/Circling** the right answer a Yes or No

- | | |
|--|-----|
| 1- Have you already had a document for the structure of the church? | Y/N |
| 2- The church has a tax-exempt status | Y/N |
| 3- The church applied for 501 © (3) with the Internal Revenue Service | Y/N |
| 4- The church is incorporated in the state where you reside | Y/N |
| 5- We review, and amend the church document every five-year to remain relevant | Y/N |

Place in the box below the number that best describe your level of agreement or disagreement with the following statements:

	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
1- We are very knowledgeable in “Church Structure and Administration”						
2- We do not know what you mean by “Church structure and Administration”						
3- The church has a well-elaborated church structure and administration document						
4- The Bible provides the structure a church needs to operate						
5- The church has a strong internal control procedures for its day-to-day operation						
6- The church has a written accounting and reporting procedure in place						
7- The role & duties of the directors and officers of the church are well-defined in our bylaws						

	Strongly Agree (5)	Moderately Agree (4)	Slightly Agree (3)	Disagree (2)	Strongly Disagree (1)	Neutral (0)
8- The church provides a year end statement to its congregants about their annual giving for tax deduction						
9- The church has all the necessary insurance coverage to withstand liability issues						
10- The church has a management and safety system in place to deal with incident issues						
11- The church's structure & administration is strong document providing guidelines to handle unforeseen challenges						
12- As a religious organization, it is not necessary for the church to apply for a 501 © (3) status						
13- The church's structure document is written with provisions to tackle post COVID-19 issues						
14- We have a constitution and bylaws dictating how the church intends to operate						
15- The church has a robust system in place to deal with incidents related to children safety & abuses, youths, and adults alike						
16- The church has a legal team to handle its contracts and all related transactions with the public						
17- The church has a qualified and responsible maintenance team to oversee the entire church facilities						

APPENDIX H

CASE STUDIES

A- Jehovah Evangelical Missionary Church, Inc. (JEMC) has been established in 2002 after so many years running as a prayer group. On a weekly basis they had the privilege of scheduling many lay leaders and pastors to preach in their spiritual activities. This was an inter-denominational group, and it did not belong to a local church. The group (**Sentinel Prayer Warrior Group**) grew quantitatively, and they concluded that they should start meeting as a congregation.

The group moved from a prayer group to a church, while maintaining the routine day of the week for prayer. This was a more complex structure than they use to have for a group. The leaders continue to operate on the same setting that they had as a prayer group. The pastor has the equivalency of Bachelor from a seminary. He is a great preacher of the word, and he has been a Sunday school teacher for over 25 years. They met many days of the week in addition to their normal day of prayer and the Sunday worship service. They met on Wednesday for bible study. They also met on Saturday for choir and the worship team rehearsal for the Sunday worship.

Directions:

- What are some of the issues you see with this scenario?
- If you discover anything that is worth addressing, how would you approach it?

B- Jehovah Evangelical Missionary Church, Inc. (JEMC) is under the impression that church and state are two separate entities. Whatever happens within the church inner circle should remain with the leaders of the church. JEMC has been increased numerically and is operating in a large facility with a large parking lot to accommodate the needs of our congregants and visitors. The

church has various age group ranging from children, young adults, middle age, to old age individuals. The church has a team of people serving as ushers during the worship service. The facility has a part time person working as a maintenance personnel. The building has a capacity of approximately 800 people in a normal worship service.

Directions:

Have you noticed any situation at Jehovah Evangelical Missionary Church that you would like to share with the group?

- What is it you have identified as problem(s) that would impact the ministry negatively if not addressed immediately?
- What solution(s) if any would you propose?

C- **Jehovah Evangelical Missionary Church, Inc.(JEMC)** has a policy insurance for the church as any other secular institution. They never registered or recorded any casualties since their existence. They usually paid the policy in full on a yearly basis. The secretary of the church, upon receipt of the policy usually classifies it in a folder labeled “Insurance” on an annual basis. No one ever took the time to read the policy in detail to understand what coverage is included or excluded in the policy. As part of the service provided to the congregants, the senior pastor and some of the deacons provide some level of counseling to families who bring their situations to them for guidance and direction. The church is registered at the secretary of state and listed a few names as officer and directors to comply with the requirements of the state as a board, but they do not operate as stipulated in the article of incorporation. The role and responsibilities of each board member is not defined in any document of the church.

Directions:

- In this scenario, have you detected any issue that you would like to share with the group?
- If so, what would you do to prevent any casualties for this church?

D- Legal requirements – **Jehovah Evangelical Missionary Church, Inc. (JEMC)**, since inception has been dealing with complex matters involving contracts, leases, Purchases, repairs and maintenance, acquisition of buildings and equipment that often come with volume of documents detailing the terms and conditions of the transaction under consideration. The senior pastor usually is the one signing all these documents. At times, it seems like the time to execute these transactions is always too short to look at all the details in the document. Because it is not a theological matter, the signer pays less attention to the details of the document. It is often the pattern of where do I sign to make things happen? The church does not have any set of volunteers or staff members that has legal expertise to oversee these transactions. The decision rests with the senior pastor all the time.

Directions:

- What do you observe as potential issues in this situation described above?
- What would you do to address the problem(s) identified if any?

E- Accounting & Reporting – **Jehovah Evangelical Missionary Church, Inc. (JEMC)** has a treasurer who receives the collection of tithes and offerings on a weekly basis and takes it home to prepare the deposit for the church first thing on Monday morning. The treasurer is a well-respected man of God who devoted countless amount of time to the ministry. His wife heads the women's ministry of the church also. On a monthly basis, the treasurer reports on the financial

condition of the church. At the end of the year, the treasurer prepares an annual report detailing the total income and expenses for the year and presents it to the committee. The treasurer works long hours to perform his duties and he takes this assignment very seriously. The church does not file a tax return as other institutions do. There is no instruction indicating that the church should or should not file a return. There are people who perform jobs for the church and got paid considerable sum of money for their services. The church never reports to the government about those disbursements. The pastor, the Janitor, and the secretary receive a weekly stipend from the treasurer they never get a year-end statement to prepare their income tax return under the impression that the clergy have privileges that is treated differently than a regular employee of a secular institution.

- **Directions:**

- What do you observe as issue (s) with the way the church deals with money?
- Is there any recommendation(s) you would propose to do this better?

F- Tax issues related to clergy - The senior pastor does not report his income when the family reports their household income for income tax purposes. This has been the pattern for the pastor during his entire ministry life. The family usually file the income tax return by reporting only the income of the spouse, who received a W-2 from the employer at the end of the year. The pastor will turn 64 in the month of October this year.


Directions:

- Based on the information provided to you is there anything wrong with the financial reporting of the family?

- What else can you detect for the pastor who is about to reach retirement year in a short period of time?
- How would you coach the pastor?
- What would you do differently if you were to start today?

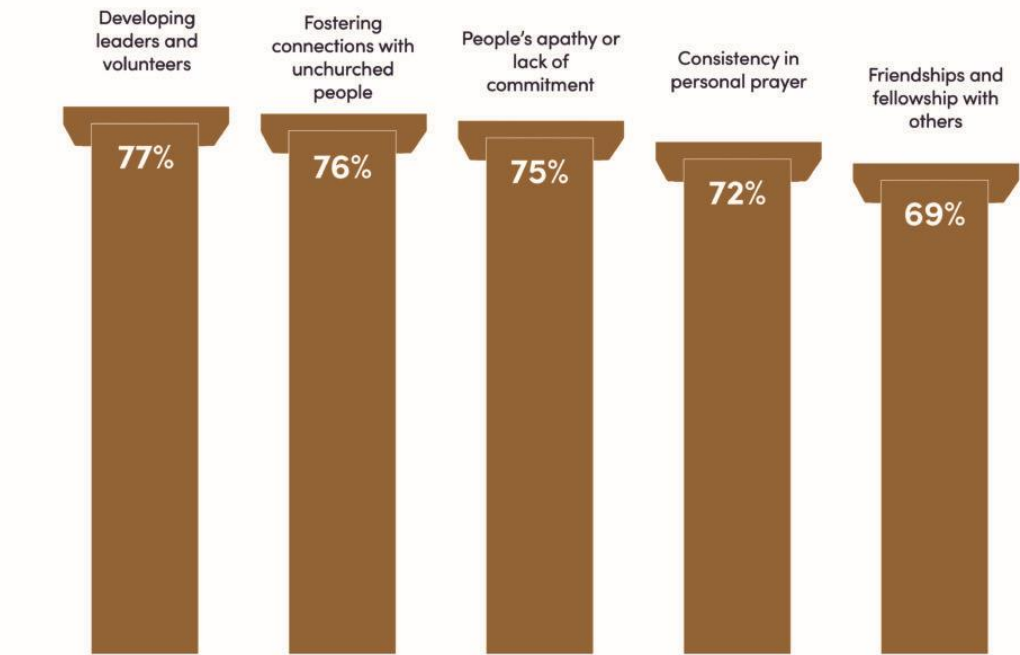
APPENDIX I

LIFEWAY RESEARCH

The Greatest Needs of Pastors 

Which ministry and personal issues do the most pastors recognize as a need?

5 needs selected by the highest percentage of U.S. Protestant pastors



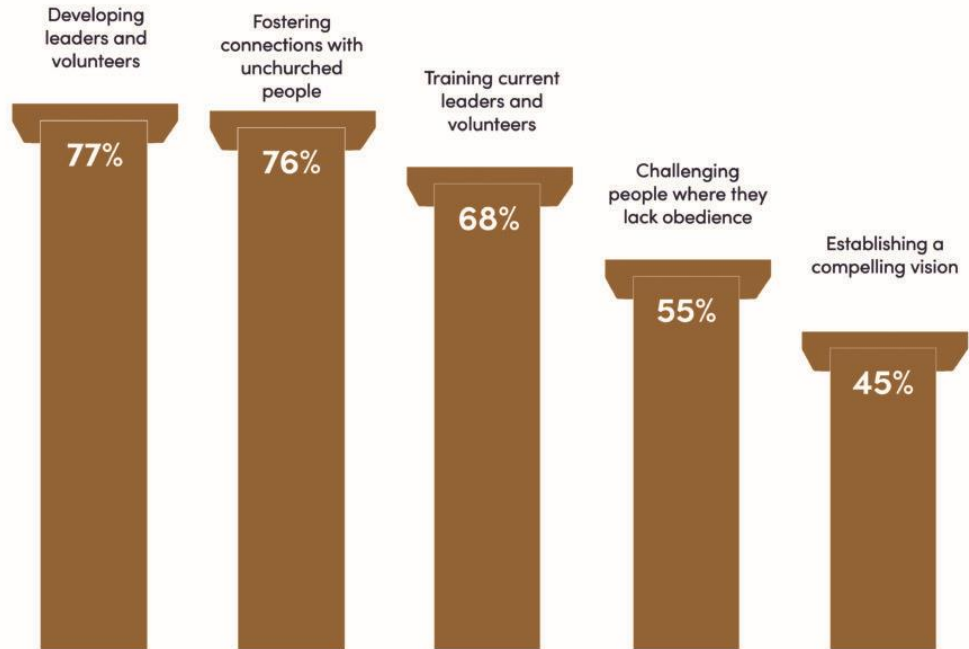
Lifewayresearch

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30-April 22, 2021



What ministry difficulties are the top priorities for pastors right now?

Among U.S. Protestant pastors

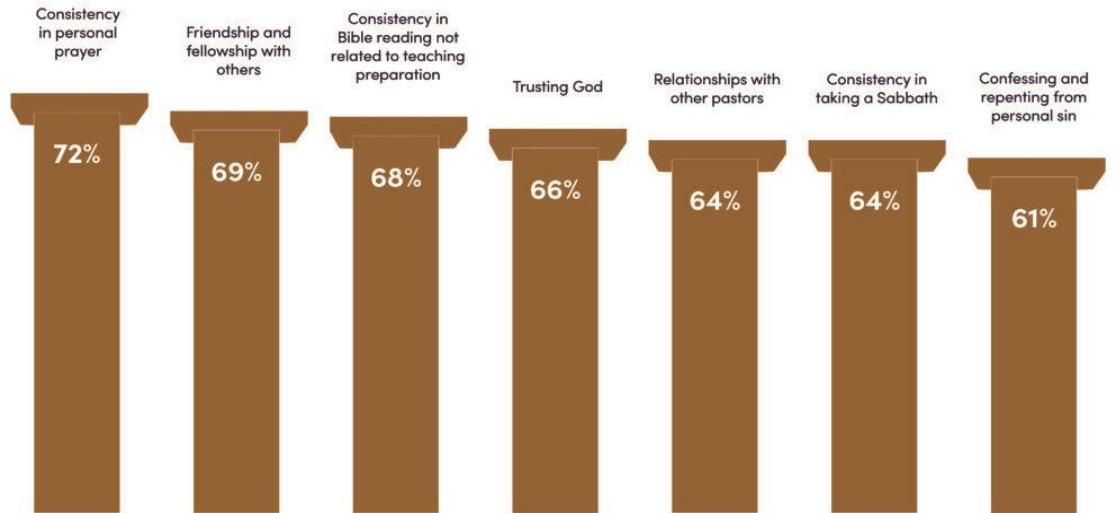


Lifewayresearch

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30–April 22, 2021

What spiritual needs do pastors say are important and need personal investment?

Among U.S. Protestant pastors



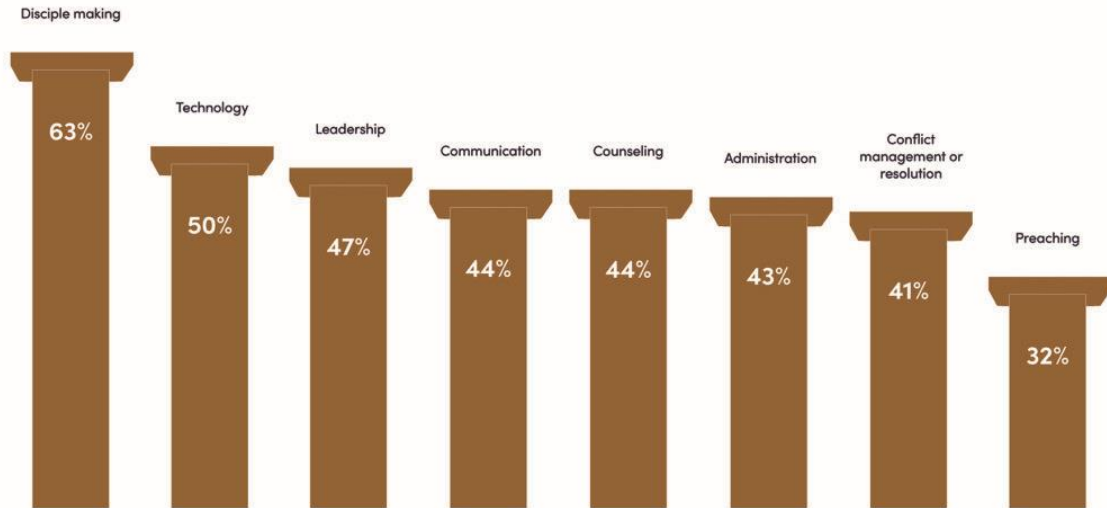
Notes: Pastors were asked: "Which of the following spiritual needs are important in your own life to invest in as a pastor? (Select all that apply.)" 4% say not sure.

Lifewayresearch

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30-April 22, 2021

What skills do pastors say are important for them to continue investing in so they can improve in their role?

Among U.S. Protestant pastors



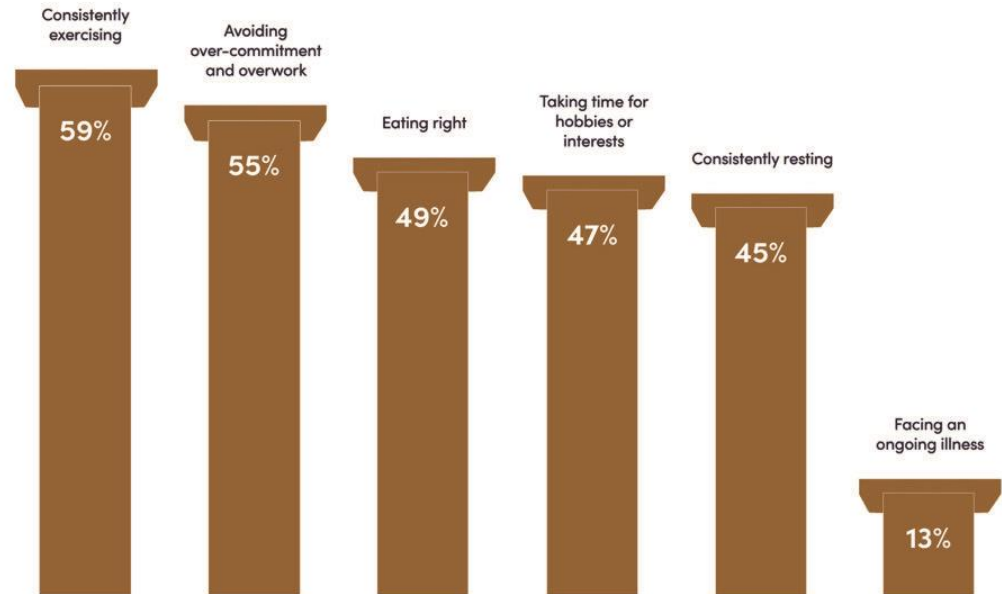
Notes: Pastors were asked: "Which of the following areas of skill development do you need to continue to invest in learning to help you be a better pastor? (Select all that apply.)" 5% say none of these.

Lifeway research

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30–April 22, 2021

What aspects of self-care do pastors say they find challenging in their ministry?

Among U.S. Protestant pastors



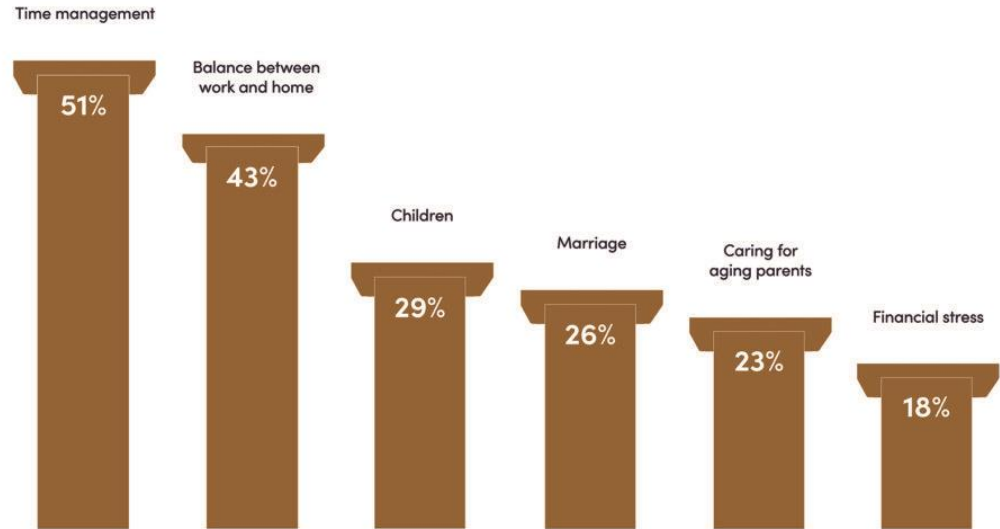
Notes: Pastors were asked to: "Please select all the aspects of self-care that you find challenging in your ministry as a pastor. (Select all that apply.)" 10% say none of these.

Lifeway research

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30-April 22, 2021

What aspects of their personal life do pastors say need attention today?

Among U.S. Protestant pastors



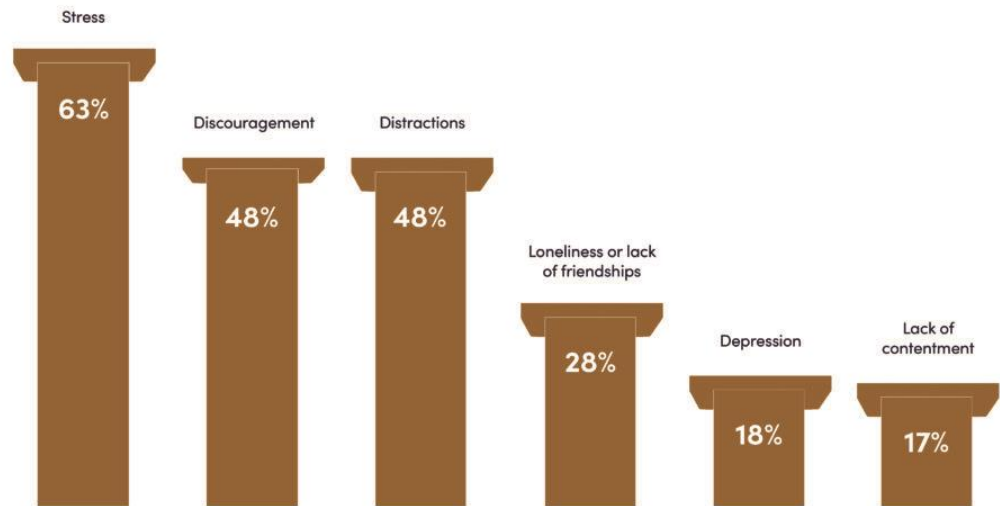
Notes: Pastors were asked: "Which of the following aspects of your personal life as a pastor need attention or investment today? (Select all that apply.)" 17% say none of these.

Lifeway research

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30–April 22, 2021

Which mental challenges do pastors say they face in their ministry?

Among U.S. Protestant pastors



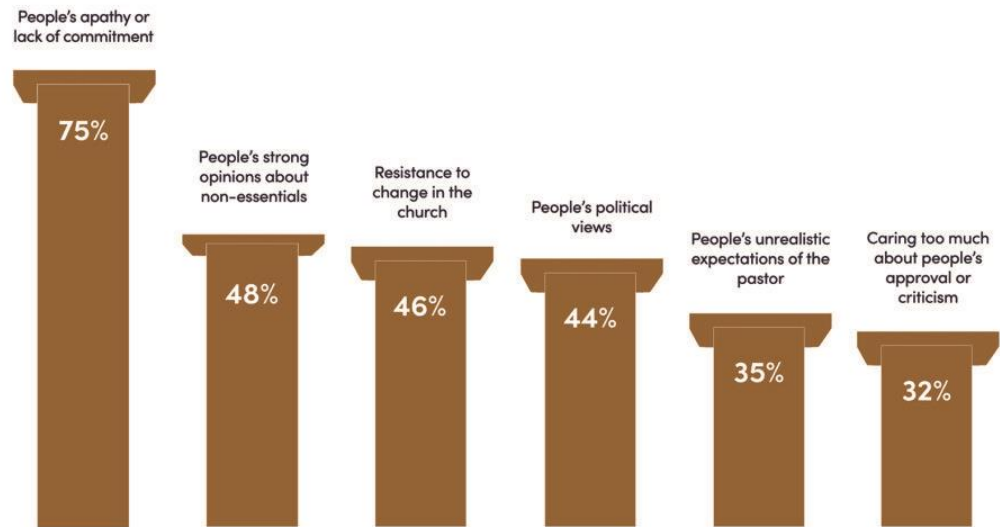
Notes: Pastors were asked: "Which of the following mental challenges do you face in your ministry as a pastor. (Select all that apply.)" 14% say none of these.

Lifeway research

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30-April 22, 2021

Which people dynamics at church are challenging to pastors?

Among U.S. Protestant pastors



Notes: Pastors were asked: "Which of the following people dynamics do you find challenging in your ministry as a pastor. (Select all that apply.)" 8% say none of these.

Lifeway research

Source: Lifeway Research phone survey of 1,000 U.S. Protestant pastors conducted March 30–April 22, 2021

BIBLIOGRAPHY

- Ammerman, N. T., Carroll, J.W., Dudley, C. S., & McKinney, W. *Studying Congregations: A New Handbook*. Nashville, TN: Abington Press, 1998.
- Ammerman, N. T., & Dudley, C. S.. *Congregations in Transition: A Guide for Analyzing, Assessing and Adapting in Changing Communities*. San Francisco, CA: Jossey-Bass, 2002.
- April, Kurt; Julia Kukard; Kai Peters. *Steward Leadership: A Maturational Perspective*. (Cape Town, South Africa: UCT Press, 2013.
- Barton, Ruth Haley. *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry*. Downers Grove, IL: IVP, 2008.
- Barrington, Simon & Luetchford, Rachel. *Leading the Millennial Way: Practical, Deep and Insightful Truths for Any Generation*. London: SPCK, 2019.
- Beeley, Christopher A. *Leading God's People: Wisdom from the Early Church for Today*. Grand Rapids, MI: Eerdmans, 2012.
- Benner, David G. *The Gift of Being Yourself*. Downers Grove, IL: IVP, 2004.
- Bergstrom, Richard L.; Fenton, Gary; Pohl, Wayne A. *Mastering Church Finances*. Portland, OR: Multnomah Press, 1992.
- Berkley, James D. ed. *Leadership Handbooks of Practical Theology: Leadership & Management*. Grand Rapids, MI: Christianity Today, Vol.3; 1994.
- Bloom, Matt. *Flourishing in Ministry: How to Cultivate Clergy Wellbeing*. Lanham, MD.: Rowman & Littlefield, 2019.
- Bolsinger, Tod, *Canoeing the Mountains: Leading into Uncharted Territory*. Downers Grove, IL: IVP, 2015.

- Branaugh, M. J. "70 Insights to Keep your Church Safe, Legal, and Financially Sound." *Church Law & Tax: A Ministry of Christianity Today*, 18, 2017.
- Brand, Chad Owen and R. Stanton Norman. *Perspectives on Church Government: Five Views of Church Polity*. Nashville, TN: B&H Publishers, 2004.
- Burns, Bob, Tasha D. Chapman, and Donald C. Guthrie. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*. (Downers Grove, IL.:IVP Books, 2013.
- Chan, Sam. *Evangelism in a Skeptical World: How to Make the Unbelievable News about Jesus More Believable*. Grand Rapids, MI: Zondervan, 2018.
- Clinton, J. Robert. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. (2nd Edition). Colorado Springs, CO: NavPress, 1988, 2012.
- Clymer, Danny D. *The Priority of Making Disciples: The Messiah and Our Mission in Matthew 28:16-20*. Green Forest, AR: Master Books, 2020.
- Cone, J. D., & Foster, S. L. *Dissertations and Theses From Start to Finish (2nd ed.)*. Washington, DC: American Psychology Association, 2016.
- Connors, Christopher D. *Emotional Intelligence for The Modern Leader: A Guide to Cultivating Effective Leadership and Organizations*. Emeryville, CA: Rockridge Press, 2020.
- Couser, Richard. B. *Ministry and the American Legal System*. Minneapolis, MN: Publishers' Workgroup, 1993.
- Cowan, Steven B. *Who Runs the Church? Four Views on Church Government*. Grand Rapids, MI: Zondervan, 2004.
- Crouch, Andy. *Culture Making: Recovering Our Creative Calling*. Downers Grove, IL.: Intervarsity Press, 2008.

Crumroy, Otto F, Jr.; Kukawka, Stan; & Witman, Frank M. *Church Administration and Finance Manual: Resources for Leading the Local Church*. Harrisburg, PA: Morehouse Publishing, 1998.

De Pree, Max. *Leadership is an Art*. New York, NY: Currency Doubleday, 2004.

Dunlop, Jamie. *Church Budgeting for a Healthy church: Aligning Finances with Biblical Priorities for Ministry*. Grand Rapids, MI: Zondervan, 2019.

Erickson, Millard J. *Christian Theology. 2nd Ed.* Grand Rapids, MI: Baker Academic, 2009.

Evans, Tony. *Kingdom Disciples: Heaven's Representative on Earth*. Chicago, IL: Moody, 2017.

_____. *Our Witness to the World: Equipping the Church for Evangelism and Social Impact*. Chicago, IL: Moody Publishers, 2020.

Everts, Don. *The Reluctant Witness: Discovering the Delight of Spiritual Conversations*. Downers Grove, Ill: IVP, 2019

Flake, Floyd H.; Flake, Elaine McCollins; & Reed, Edwin C. *African American Church Management Handbook*. Valley Forge, PA: Judson Press, 2007.

Flowers, R. B. *That Godless Court*. Louisville, KY: Westminster John Knox Press 2005.

Ford, Kevin G. *Transforming Church: Bringing Out the Good to Get to Great*. Carol Stream, IL: Tyndale, 2007.

Frost, Michael. *Exiles: Living Missionally in a Post-Christian Culture*. Peabody, MA: Hendrickson, 2006.

Fryar, Jane L. *Servant Leadership: Setting Leaders Free*. Saint Louis, MO: Concordia Publishing House, 2001.

Funnel, S. C., & Rogers, P. J. *Purposeful Program Theory: Effective Use of Theories of Change and Logic Models*. San Francisco, CA: Jossey-Bass, 2011.

Furr, James H., Bonem, Mike; & Jim Herrington. *Leading Congregational Change Workbook: A Leadership Network Publication*. San Francisco, CA: Jossey-Bass Publishers, 2000.

Giles, Kevin. *What on Earth is the Church? An Exploration in New Testament Theology*. Portland, OR: Wipf & Stock Publishers, 1995.

Guindon, Brandon. *Stay the Course: Seven Essential Practices for Disciple Making Churches*. Brentwood, TN: Him Publications, 2017.

Hall, Douglas A. *The Cat & the Toaster: Living System Ministry in a Technological Age*. Eugene, OR: Wipf & Stock, 2010.

Hammar, R. R.. "Pastor, Church & Law" *Christianity Today*, 3, 294-95, 2007.

_____. "Essential Guide to Liabilities and Duties for Church Boards." *Christianity Today*, 9, 2012.

_____. "Top Five Reasons Churches Went to Court in 2014: Has Your Church Addressed These Common Legal Liabilities and Risk management Concerns?" *Christianity Today*, 20, 2015.

Heifetz, Ronald; Grashow, Alexander; & Marty Linsky. *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*. Boston: Harvard Business Press, 2009.

Keller, Timothy. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan, 2012.

Kim, Matthew D. *Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermons*. Grand Rapids, MI.: Baker Academy, 2017.

Kouzes, James M. & Posner, Barry Z. *Christian Reflections on Leadership Challenge: Leadership is Everyone's Business*. (San Francisco, CA: Jossey-Bass, 2004.

Kreider, Alan. *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire*. Grand Rapids, MI: Baker, 2016.

Lowney, Chris. *Heroic Leadership: Best Practices from a 450-Year-Old Company that Changed the World*. Chicago, IL: Loyola Press, 2003.

Luecke, David S. & Southard, Samuel. *Pastoral Administration: Integrating Ministry and Management in the Church*. Waco, TX: Word Books Publishers, 1986.

Malphurs, Aubrey & Mancini, Will. *Building Leaders: Blueprints For Developing Leadership at Every Level of Your Church*. Grand Rapids, MI: Baker Books, 2004.

Malphurs, Aubrey. *The Nuts and Bolts of Church Planting: A guide for Starting Any Kind of Church*. Grand Rapids, MI: Baker, 2011.

Mallory, Sue. *The Equipping Church: Serving Together to Transform Lives*. Grand Rapids, MI: Zondervan, 2001.

Mancini, William & Cory Hartman. *Future Church: Seven Laws of Real Church Growth*. Grand Rapids, MI: Baker Book, 2020.

Maxwell, John C. *Mentoring 101: What Every Leader Should Know*. Nashville, TN: Harper Collins Leadership, 2008.

Merriam, S. B. *Qualitative Research: A Guide to Design and Implementation*. San Francisco, CA: Jossey-Bass, 2009.

Mitchell, Marva. *It Takes a Church to Raise a Village*. Shippensburg, PA: Treasure House, 2001.

Newbigin, Lesslie. *The Household of God: Lectures on the Nature of the Church*. Eugene, OR: WIPF & Stock, 2008.

Niebuhr, H. Richard. *Christ & Culture*. New York, NY.: Harper & Row, 1951.

- Niklas, Gerald R. *The Making of a Pastoral Person*. State Island, NY: Alba House, 1996.
- Ogden, Greg. *Transforming Discipleship: Making Disciples a Few at a Time*. Downers Grove, IL: IVP, 2003, 2016.
- Osmer, R. R. *Practical Theology: An Introduction*. Grand Rapids, MI: Eerdmans Publishing Company, 2008.
- Ott, Craig & Wilson, Gene. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Grand Rapids, MI: Baker Academic, 2011.
- Plueddemann, James E. *Leading Across Cultures: Effective Ministry and Mission in the Global Church*. Downers Grove, IL: IVP, 2009.
- Putman, Jim; Harrington, Bobby; & Coleman, Robert E. *Disciple Shift: Five Steps That Help Your Church to Make Disciples Who Make Disciples*. Grand Rapids, MI: Zondervan, 2013.
- Rah, Soong-Chan. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*. Downers Grove, IL: IVP, 2009.
- Rendle, Gil. *Quietly Courageous: Leading the Church in a Changing World*. Lanham, MD: Rowman & Littlefield, 2019.
- Robinson, Bill. *Incarnate Leadership: 5 Leadership Lessons from the Life of Jesus*. Grand Rapids, MI: Zondervan, 2009.
- Romain, Charles P. *Le Protestantisme Dans La Societe Haitienne*. Port-au-Prince: Henri Deschamps, 1986.
- Root, Andrew. *The Congregation in a Secular Age: Keeping Sacred Time Against the Speed of Modern Life*. Grand Rapids, MI: Baker Academic, 2021.

Shin, Sarah. *Beyond Colorblind: Redeeming Our Ethnic Journey*. Downers Grove, IL: IVP, 2017.

Sider, Ronald J., Olson, Philip N. & Unruh, Heidi Rolland. *Church That Make a Difference: Reaching Your Community with Good News and ...* Grand Rapids, MI: Baker Books, 2006.

Smith, Gordon T. *Institutional Intelligence: How to Build and Effective Organization*. Downers Grove, IL: IVP, 2017.

Steinke, Peter L. *Congregational Leadership in Anxious Time: Being Calm and Courageous No Matter What*. Herndon, VA: Alban, 2006.

Steinke, Peter L. *Uproar: Calm Leadership in Anxious Times*. Lanham, MD: Rowman & Littlefield, 2019.

Stetzer, Ed & Im, Daniel. *Planting Missional Churches: Your Guide to Starting Churches That Multiply*. Grand Rapids, MI: B&H Academy, 2016.

Stevens, R. Paul & Phil Collins. *The Equipping Pastors: A Systems Approach to Congregational Leadership*. The Alban Institute Publication, 1993.

Swinston, J. & Mowart, H. *Practical Theology and Qualitative Research*. London: SCM Press, 2006.

Tisby Jemar. *The Color of Compromise: The Truth about the American Church's Complicity in Racism*. Grand Rapids, MI: Zondervan, 2019.

Tokunaga, Paul. *Invitation to Lead: Guidance for Emerging Asian-American Leaders*. Downers Grove, IL: IVP, 2003.

Vaters, Karl. *Small Church Essentials: Field-Tested Principles for Leading a Healthy Congregation of Under 250*. Chicago, IL: Moody Press, 2018.

Vincent, Mark, Joseph Krivickas. *Becoming A Steward Leader: Fundamentally Change the Way You Think, Lead, And Live*. (Sisters, OR: Christian Leadership Alliance, 2012).

Warren, R. *The Purpose Driven Church*. Grand Rapids, MI: Zondervan Publishing House, 1995.

Weitz, M. A. *Clergy Malpractice in America*. Lawrence, KS: University Press of Kansas, 2001.

Welch, Robert H. *Church Administration: Creating Efficiency for Effective Ministry*. (Nashville, TN: B&H Publishing Group, 2011.

West, John Lee; Oswald, Roy M. & Guzmán, Nadyne. *Emotional Intelligence for Religious Leaders*. Lanham, MD: Rowman & Littlefield, 2018.

Woodward, J.R. *Creating a Missional Culture: Equipping the Church for the Sake of the World*. Downers Grove, IL: IVP, 2012.

Youngblood Ronald F.; Lockyer, Hebert Sr.; Bruce, F. F.; & Harrison, R. K. *Nelson's New Illustrated Bible Dictionary*. Nashville, TN: Thomas Nelson Publishers, 1995.

Theses:

Antoine, Marie Berthonia. *The Attrition of Young Adults in Haitian Churches*. (PsyD, Williams James College, Newton, 2019.

Barnett, Juanita D. *Examining the Lived Experiences of Acculturation Among Haitian Immigrants Living in the United States: An Interpretative Phenomenological Analysis*. Auburn University: AL., 2018.

Pradere, Brittany Ingrid. *Black Migrants Matter: A Narrative Study of the Experiences of Haitian Migrants in the United States*. Georgia State University, 2021.

Swann, Natasha. *A Multimodal Literacy Exploration: Lived Experiences of Haitian Immigrant Adolescent Girls in The Bahamas*. 2021.

Websites:

<https://www.td.org/talent-development-glossary-terms/what-is-train-the-trainer>

<https://www.pewresearch.org/religion/2011/03/31/churches-in-court5/>

<https://www.christianitytoday.com/ct/2018/june/evangelism-culture-you-cant-just-give-them-gospel.html>

<https://www.nbcnews.com/news/us-news/jehovah-s-witnesses-ordered-jury-pay-34m-ab/>; 2018.
doi: <http://dx.doi.org/10.1080/10511253.2012.730617>

VITA
VARNEL ANTOINE

Born on May 29, 1960 in Cavaillon, Haiti

Education

Institute de Gestion et de Comptabilite (IGC) in Haiti in 1988.

Roxbury Community College, Associate degree in Accounting & Business Management in 1989.

University of Massachusetts, Boston, Bachelor of Science in Accounting in 1994.

Northeastern University, Master of Science in Taxation (MST) in 2004.

Center for Urban Ministerial Education (CUME), MDiv. In 2012 and ThM in 2019.

Gordon-Conwell Theological Seminary, DMin in May 2024.

Professional Experience

Bookkeeping, accounting, & income tax services to individuals & small businesses since 1991.

Prudential, Financial Adviser, Certification as a Life Underwriting Council Fellow-LUTCF from the American College. Licensed as a Property & Casualty Insurance Broker, Varnel extended his services to both secular businesses and, notably, churches. His diverse skill set includes roles as a Mortgage Broker and a Real Estate Broker.

Ministerial Experience

Ordained as a Minister of the Gospel since 2015 by Grace Chapel-Lexington, MA.

Actively engaged at the Foxboro Campus.

Mission work for over 35 years, leading groups of missionaries in Haiti, the Dominican Republic, and Nassau Bahamas with AMJCH, Inc.

Mentoring Haitian pastors through the Thriving Ministry of New England program at GCTS.

Coordinator and Executive Director of Fellowship of Evangelical Haitian Pastors of New England.